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Guide

to the

Franciscan Monastery

Mt. St. Sepulchre

Washington, D. C.

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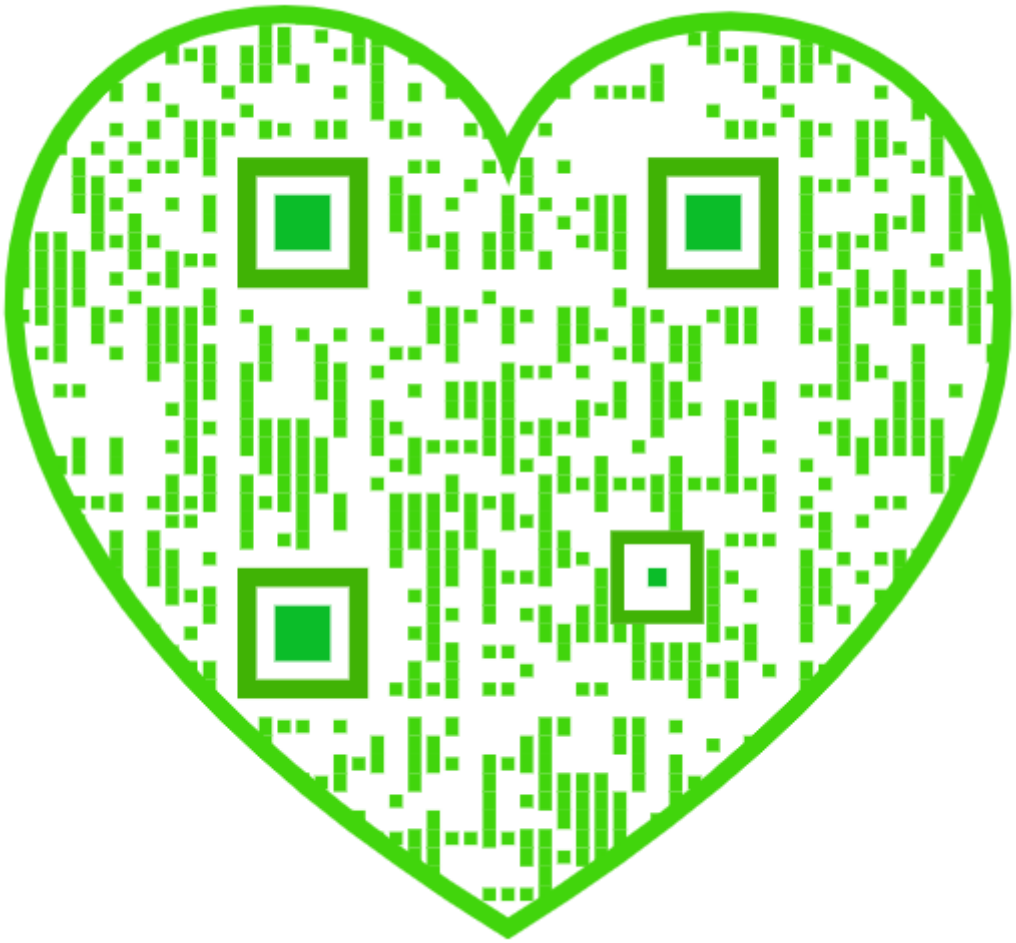

Mount Saint Sepulchre

Washington, D.C. Mt. St. Sepulchre
(Franciscan monastery)

A Guide

to the

Franciscan Monastery

Mt. Saint Sepulchre

✠

Together with a Few Facts about
the Order of St. Francis
and Its Work in the
Holy Land and
in America

✠

Brookland, Washington, D. C.

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Nihil obstat:

FR. PASCHALIS ROBINSON, O. F. M.,
Censor Deputatus Terrae Sanctae.

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Declaration

In obedience to the decrees of Pope Urban VIII, we declare that for the events narrated in this book no other authority is claimed than that resting on merely human evidence; and that the appellation of Saint or Blessed to any person not canonized or beatified by the Church, is only in accordance with the usage or opinion of men; and that in all things we submit to the authority of the Apostolic See.

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Commissariat of the Holy Land

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Dear Visitor:

This little book will accompany you back into the world, and will remind you of the solitude of Mt. St. Sepulchre. May it often recall to your mind the cherished shrines of our holy religion: Nazareth, Bethlehem, and Jerusalem, where God has manifested His exceedingly great love toward men.

Our prayers will ascend to the throne of the Most High for those who have stood in this temple, and in return we beg you to remember in your charity the needs of this House of God, and also the good work which is carried on here for the Holy Land, the country which was once the home of Jesus, our Saviour.

The Franciscan Fathers of the Holy Land,
Mount St. Sepulchre,
Washington, D. C.

"If I forget thee, O Jerusalem, let my right hand be forgotten."

(Psalm cxxxvi, 5)

FOREWORD

The cordial reception given by the public to the two previous editions of the GUIDE TO MOUNT ST. SEPULCHRE, and the continual request for a third, encourage us to proceed with this labor of love. The lively interest awakened in the hearts of the thousands, who look for the first time on fac-simile reproductions of the Holy Shrines of Palestine, prompts both the natural request for more detailed information concerning those scenes of Christ's Life and Passion, so dear to every Christian heart; and the other no less natural desire of every pilgrim-heart,—the acquisition of some fitting and lasting remembrance of monuments so intimately connected with our eternal welfare.

But the interest of the public does not end there. It has expressed its desire to know more about the Good Work of the Holy Land, which is carried on in this country by the Commissariat, established in the Monastery. In this modest booklet our endeavor has been

to satisfy, as far as brevity will permit, this equally natural request. For the past thirty years this work has gone on, slowly but surely, gaining in the hearts of all Christian people, and it is our fervent hope that this little GUIDE BOOK will bring the good work of the Crusade of the Holy Land to the knowledge of many who have never heard of it, to the end that they, too, may co-operate in the maintenance and preservation of the Sacred Shrines of our holy religion in Palestine.

This new edition has, besides the above, other reasons for its third appearance. The various changes both within and without the Monastery,—changes brought about by the scope of the great work and mission of the building, have necessitated a revision of the GUIDE BOOK to bring it up to date with the different improvements and embellishments, made since the foundation of Mount St. Sepulchre fifteen years ago, and of which no mention is made in the two former editions. These new features will be found properly treated in their respective places in the new GUIDE.

Access to the Monastery has also been greatly facilitated by the extension of the Brookland electric car line, which now brings visitors from the Union Station or any part of the city of Washington, to within two

blocks of "The Monastery," whence a cement sidewalk leads up to the door of the church.

In conclusion we give thanks to God for all the benefits received at His hands, and in His Divine Providence we trust for the future. In all our undertakings we seek, in the words of the Royal Prophet, nothing but the glory of God. "I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth" (*Ps. xxv,* 8). All our efforts are directed to spread a love for the Holy Land and to promote the preservation of the Sacred Shrines, which holy Mother Church has always venerated as the great monuments of our holy Faith, applying to herself the words of the Psalmist: "If I forget thee, O Jerusalem, let my right hand be forgotten" (*Ps. cxxxvi,* 5).

We invoke on our work the protection of our Blessed Lady, the fatherly blessing of our holy Patriarch St. Francis, and the brotherly assistance of our dear advocate St. Antony.

THE COMMISSARIAT OF THE HOLY LAND,
MOUNT ST. SEPULCHRE, WASHINGTON, D. C.

INTRODUCTION

ON a wooded eminence overlooking the Catholic University and the adjacent town of Brookland, the Church and Commissariat of the Holy Land rise in simple and solitary grandeur. The beautiful location is well adapted to its purpose by reason of its complete seclusion, yet accessibility from the city. Following the example of the great Saints of the Seraphic Order, the Friars selected a hill for the site of their Monastery and named it Mount Saint Sepulchre.

A few years ago no visitor would have considered it worth while to wend his way towards this secluded spot, which then contained the old home of the McCeeney family. During the first half of the last century, the place was well cultivated and prosperous. But later on, years of neglect and carelessness wrought their work, leaving the old estate in a desolate condition. The beautiful trees had fallen a prey to the axe of the vandal, the well-cultivated orchard had disappeared, and the fields

had almost returned to their primitive state, abounding in briars and wild shrubbery.

Such was its forlorn aspect when one day in August, 1897, a stranger visited it. Despite its neglected appearance, he could not fail to see the rich possibilities that lay before him. The isolated position on the spur of a hill, which prevents any obstruction and crowding by neighbors, the varied nature of the grounds, the grove on one hand and the slope on the other, the fertile lowlands; all this framed by a view of unsurpassed beauty so aroused his admiration that with the Psalmist he exclaimed: "This is my rest forever and ever; here will I dwell for I have chosen it." (*Ps. cxxxi,* 14.)

Before his mind arose a wonderful vision which was soon to become a reality. Like Friar Bernardine Caimo, who, in 1491, founded the famous shrines of Mt. Varallo in Italy, where the scenes of the Life and Passion of our Lord are represented in fifty chapels, he had conceived during his sojourn in the Holy Land the idea of transplanting, as it were, into the New World the chief sanctuaries of our redemption, where those who never would have the happiness of visiting Palestine could view them in fac-simile.

No place seemed better adapted for the realization of this project and more fit for a monas-

tery than this ideal spot, where, away from the world, the hearts and lips of its dwellers could send forth an incense of continual prayer.

Retracing his steps the stranger left the lonely hill. But this was not all. Months later the people of Washington were surprised by the news of the sale of the McCeeney estate, and rumor had it that it was to become the home of a religious community.

Meanwhile the Holy See had sanctioned the transfer of the Commissariat of the Holy Land and the foundation of a College for that Mission, His Eminence Cardinal Gibbons had graciously received the Franciscan Fathers into his diocese, and the Catholic University kindly extended a welcome to this new affiliation.

Then it was definitely made known that the Franciscan Fathers had acquired the lovely spot on the mount, and a few Brothers were sent from the Commissariat of the Holy Land in New York to make such improvements on the grounds as the future needs of the institution would warrant.

The Coming of the Friars

LIKE the pioneers of old, the little colony of Friars had to suffer many hardships. They were alone and strangers, poorly supplied with the barest necessities of life, yet they turned eagerly to their task. They divided their time between earnest prayer and hard work. Early in the morning they would trudge through the

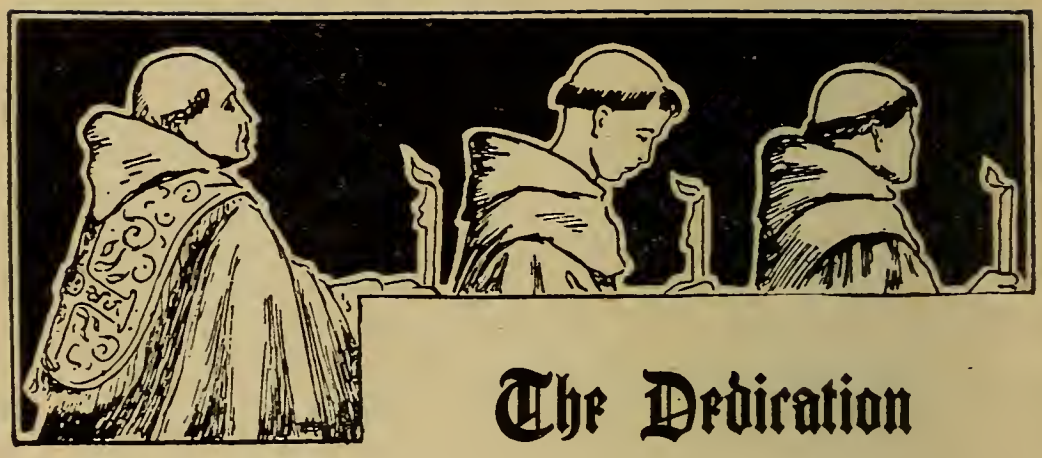
snow in the face of icy blasts that they might assist at or serve the first Mass in the little village church.

Under their steadfast toil the desolate aspect of the grounds soon passed away, and in its

Monastery Grounds

place a garden, then a vineyard and an orchard appeared. Briars gave way to the onslaught of the plow, and tilled fields sprang up in the wilderness. A view from the hill in the spring of 1899 showed a panorama of carefully arranged fields, well cared for and cultivated and framed by paths and by-ways lined with young trees.

Early in February of 1898 ground was broken for the new building which today crowns the hilltop and the corner-stone was laid on the feast of St. Joseph, March 19, of the same year. From the very beginning, the building of the Monastery aroused intense interest in the city of Washington, and some of the wildest reports were circulated in the papers. The outlines of the foundation showed a plan of quite unusual shape, so that the numerous visitors were puzzled to the uttermost as to the meaning of this novel structure. But time passed on, the builders labored, and slowly but solemnly rose the walls of the College of the Commissariat of the Holy Land.



The Dedication

"The Most High has sanctified His own tabernacle." (*Ps. xlv,* 5.)

THE Feast of the Stigmata of St. Francis, September 17, 1899, saw the dedication of the Church and Monastery. Clear and calm, the dawning woke into a most beautiful day, whose very air seemed to breathe the spirit of the occasion, rest and holy quiet. The solemn exercises of the dedication began at 10 o'clock, when the procession formed and passed around the Church and through the cloister of the Monastery, which was blessed by Cardinal Gibbons, attended by Bishop Blenk, of Porto Rico, and Mgr. Stephan, head of the Indian Missions, and Mgr. Sbarretti, and a throng of visiting priests, secular and regular. Through the Monastery and to the door of the Church the procession passed, solemnly dedicating the walls erected to the service of the Most High. As the priests passed up the aisle of the Chapel the Litany of the Saints was intoned.

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His Eminence, James Cardinal Gibbons

At the beginning of the Solemn Pontifical Mass the large Church was thronged, and great crowds gathered about the doorways. Mgr. Martinelli, the Apostolic Delegate, was the celebrant and occupied a throne, draped with white and yellow, the Papal colors, on the Epistle side of the church. Opposite sat His Eminence, Cardinal Gibbons, on a throne of scarlet. The other officers of the Mass were the Rev. Dr. Garrigan, of the Catholic University, now Bishop of Sioux City, assistant priest; the Rev. John Bandinelli, C.P., of Baltimore, deacon of the Mass; the Very Rev. Chrysostom Theobald, O.F.M., of Cincinnati, sub-deacon; the Rev. J. P. Moran, O.P., and Rev. John J. Whitney, S.J., then president of Georgetown University, deacons of honor, and

the Rev. G. A. Dougherty, now Vice-Rector of the Catholic University, master of ceremonies. A choir of sixty male voices sang the deep, soul-reaching tones of Gounod's Second Mass. The Very Rev. L. F. Kearney, Provincial of the Dominicans, delivered a sermon of remarkable eloquence, carrying out the tradition by which the Dominican Fathers have been often represented at Franciscan celebrations, in token of the friendship and sympathy between the founders of the two Orders.

A host of Knights of Columbus, who had taken charge of the occasion, were present at the services. They included more than one thousand from Washington, several hundred from Philadelphia, a great number from Baltimore, and groups to the number of 300 were from New York, Indianapolis, New Orleans, Wilmington, Del., Altoona, Pa., Syracuse, N. Y., Poughkeepsie, N. Y., Chester, Pa., Atlantic City and Richmond. After the Mass, the Rt. Rev. James H. Blenk, now Archbishop of New Orleans, La., blessed the little chapel of Mt. Alverna in the woods. In the afternoon, after the Solemn Vespers, the Knights, amid the cheers of a multitude, raised two flags in front of the Church, the National banner and the emblem of the Holy Land, thus in a sense pledging the United States to the work of redeeming the Sacred Places. Many speeches

were made dwelling on the work of the Friars Minor in America, and prophesying glorious achievements for the future. Throughout the day, until dusk, crowds continued to pour into the Church so that it is thought at least ten thousand entered its doors on the day of the Dedication.

And then the joyous ceremonies, the pomp and splendor of the day completed, the crimson rays of the setting sun gilded tower and cross, roof and dome, and the peaceful quiet of the twilight gave way to the more peaceful quiet of the moonlit night. The stillness lay upon the land as a benediction. It was as if the blessing of St. Francis himself had been fulfilled:

"May He turn His countenance towards thee and give thee peace."

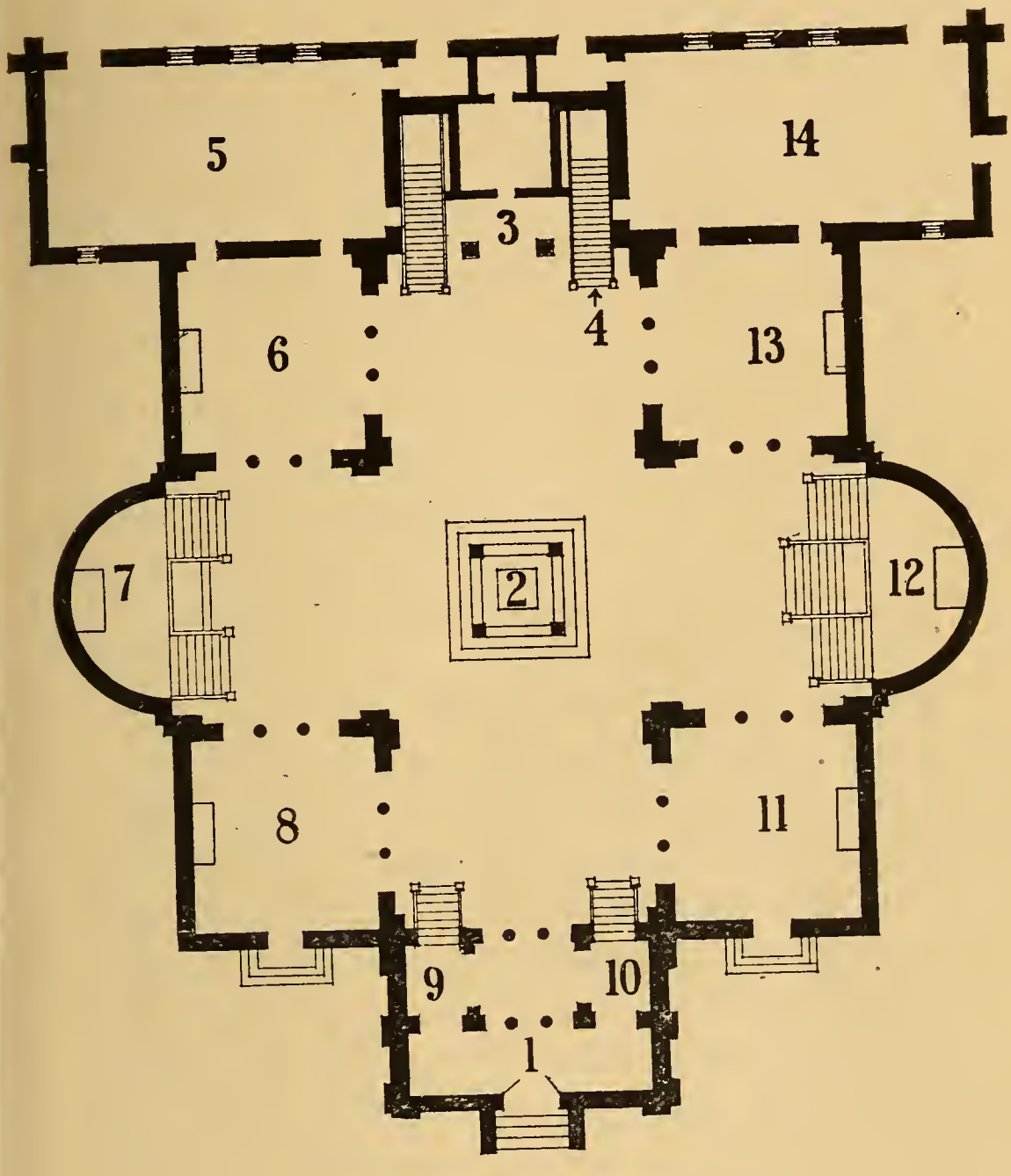
Scope and Plan of the Buildings

"And they shall make me a Sanctuary, and I will dwell in the midst of them." (*Exod. xxv,* 8.)

EVER since Mount St. Sepulchre was opened to the public, this unique Memorial of the Holy Land has attracted numberless visitors, and a continuous stream of pilgrims flow through its portals to view the sacred halls, so beautiful in their simplicity, and the Holy Shrines reproduced there with faithful exactitude.

Everything there proclaims the scope of its erection. The Shrines remind the visitors of the Good Work of the Holy Land, of which Mount St. Sepulchre is the headquarters in the United States of America.

The general architectural outlines of the Church are of Byzantine style, with a slight transition to the Italian Renaissance in its details, so that the artistic effects of the great Hagia Sofia and the beautiful Certosa of Pavia have been adapted to Franciscan simplicity. The Church is built in the shape of a five-fold cross, which was the coat-of-arms of



Key to Plan of Church

1. Main Entrance.
2. Centre Altar.
3. Holy Sepulchre.
4. Stairway to Mt. Thabor.
5. Chapel of Penance.
6. Chapel of St. Francis.
7. Holy Ghost Altar.
8. Chapel of Bl. Virgin.
9. Statue: "Ecce Homo."
10. Statue: "The Scourging."
11. Chapel of St. Antony.
12. Sacred Heart Altar.
13. Chapel of St. Joseph.
14. Sacristy.

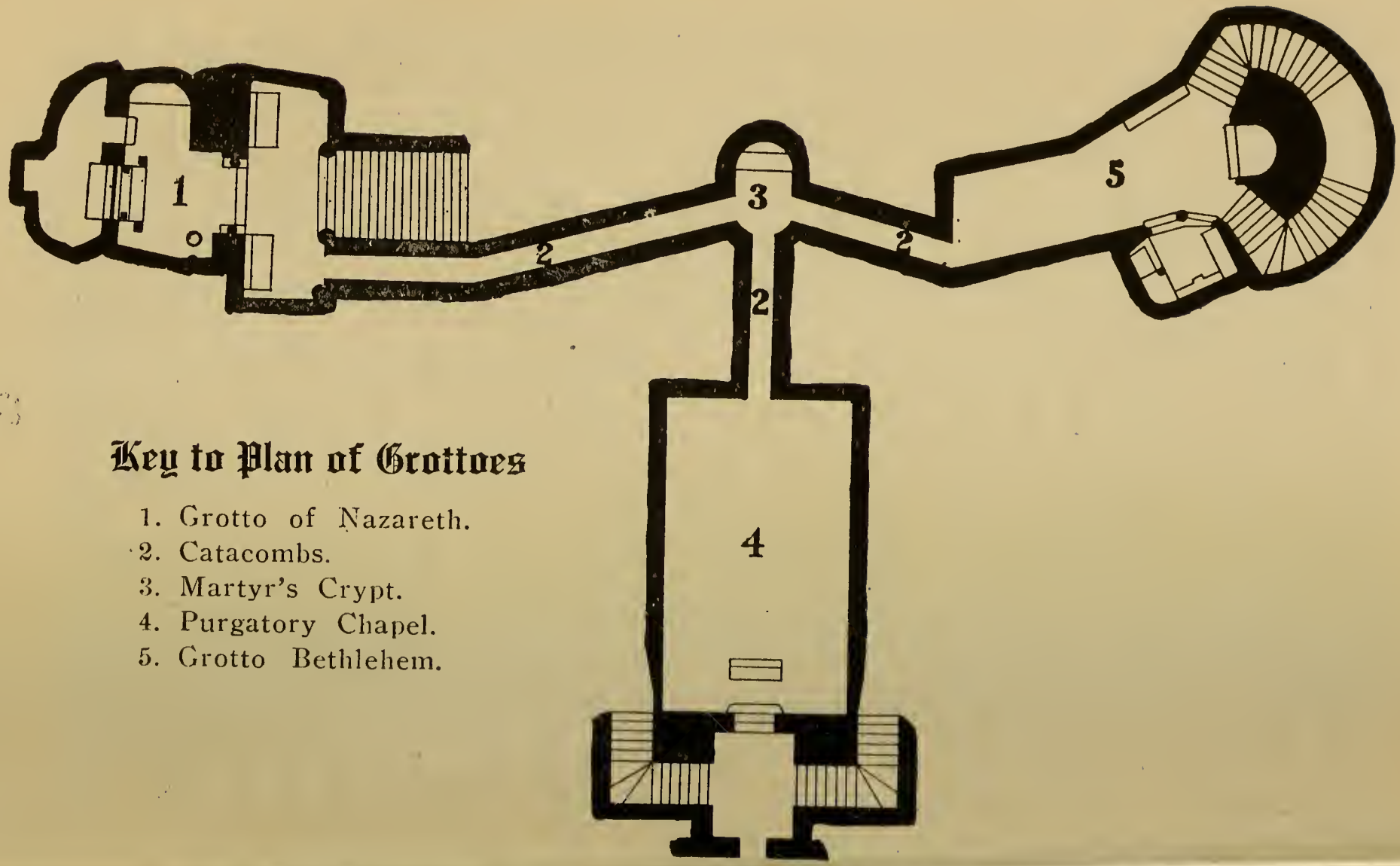
Note: Mt. Calvary is above No. 1. Entrance to the Grottoes is the stairway in front of No. 12.

the Latin Kingdom of Jerusalem, adopted by Godfrey of Bouillon; the large cross forming the main body of the Church and the small crosses being utilized as chapels. This emblem is reproduced in the pavement of the Church in Venetian mosaic, so that the whole structure, resting thereon, declares at once the scope and plan of the institution itself. This cross, which appears again and again in Mount St. Sepulchre, is symbolic of the Five Wounds of our Lord. It greets the pilgrim from the gable of the Church and is never absent from his sight, reminding him continuously of the Mission of the Holy Land.

The center aisle of the large cross has at the entrance of the Church a portico which supports the altar of Calvary. At the other end is the sanctuary and the Holy Sepulchre, the point of attraction for which the whole structure has been arranged. The two extremities of the transepts of the Church are closed off by two elegant apses, to which light enters through a series of arched windows. The general decoration is principally formed by the eight entrances into the chapel. This triple arch serves also as a base for the upper arches, which increase the light in the two first chapels and form windows in the two choirs above the rear chapels. These arches again support the upper windows, so

that the whole arrangement of rows of columns and arches of various sizes forms an elegant ornamentation of the Church. The ceiling is partly vaulted and partly flat and is ornamented with panels and rosettes of various designs.

The light in the church is agreeably tempered by the beautiful stained-glass windows, donated by various benefactors. The fine workmanship, the exquisite blending of colors, give to the windows a real artistic value and add a special feature of attraction to the church. In nearly all of them are figured Saints of the three Orders of St. Francis, who seem to step out of their frames to welcome the visitor, inviting him to prayer and meditation. They are the figures of holy men and women of the last seven centuries renowned for learning, apostolic zeal, piety and works of charity, who gave up their lives to God and followed our Lord on the narrow path of the evangelical counsels in the Seraphic Order of St. Francis of Assisi. When the evening sun sends its golden rays into the church these resplendent forms shine out with wonderful brightness, which seems to reflect the eternal bliss of the Saints, verifying the words of the Psalmist, as it were, "This glory is to all His saints" (*Ps. cxlix,* 9). The votaries of the world may have ridiculed them for their piety and austere life, but the day will come when they will say within themselves: "These are



Key to Plan of Grottoes

1. Grotto of Nazareth.
2. Catacombs.
3. Martyr's Crypt.
4. Purgatory Chapel.
5. Grotto Bethlehem.

they, whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold, now they are numbered among the children of God, and their lot is among the Saints" (*Wisdom v*, 3-5).

It has already been mentioned that the Holy Sepulchre forms the main point of attraction in the church. Indeed, there is to be found the Holy Sepulchre, precisely as it exists in Jerusalem with all its decorations. Two marble stairways on either side of it lead up to the Altar of Thabor. On either side of this Altar, and on a level with it, are the entrances to the choirs which are set apart for the religious exercises of the Community.

In the apses in both extremities of the transepts are entrances to the underground chapels, the one on the Epistle side of the Church being a reproduction of the Grotto of Nazareth, and the one to the Gospel side, of the Grotto of Bethlehem. These two Grottoes are connected with each other by an underground passage in the shape of the Catacombs of Rome, which has in its center a Crypt in imitation of the ancient sepulchral chambers where an altar was erected over the tomb of some eminent martyr.

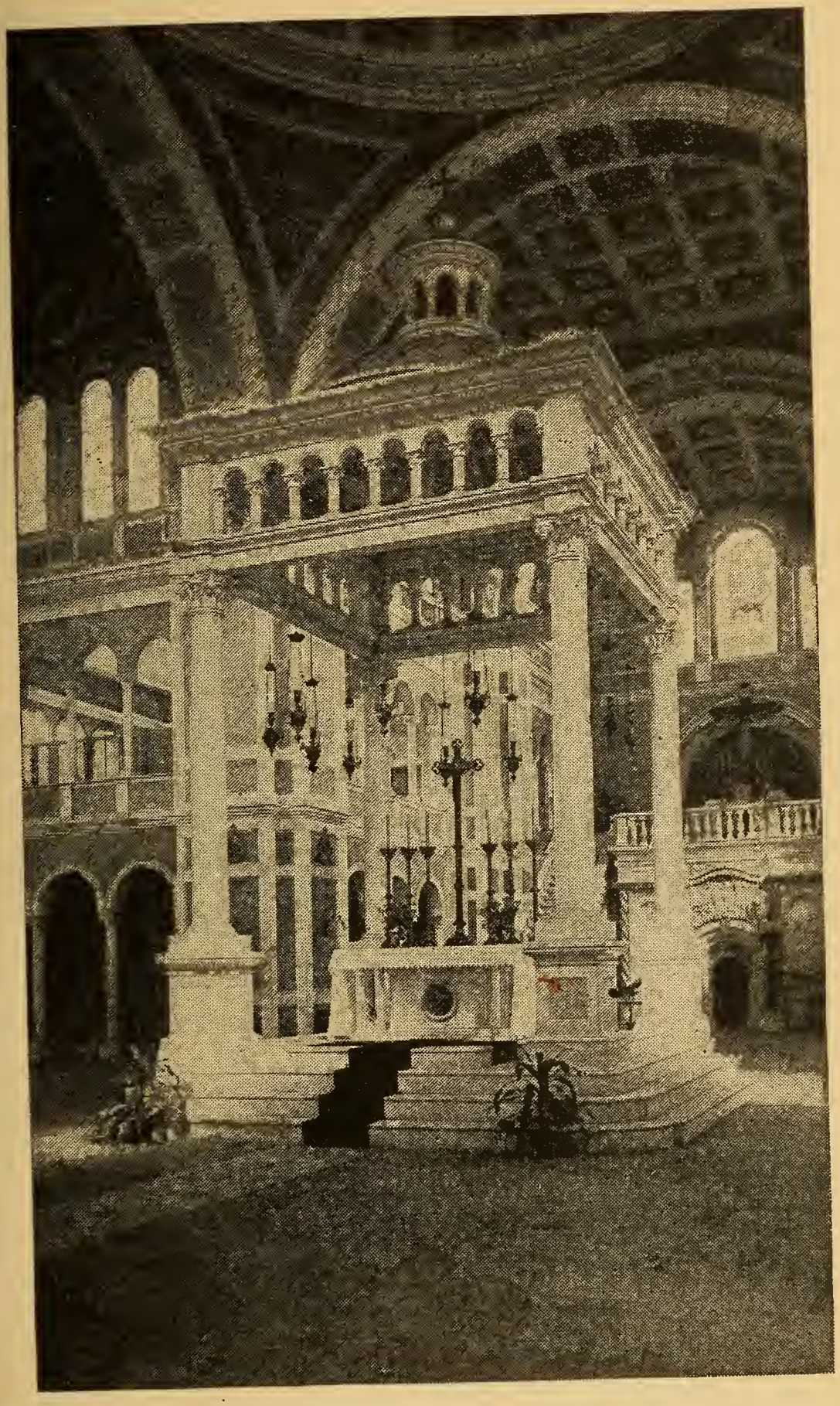
From this crypt another underground corridor leads to the subterranean Chapel of the Suffering Souls.

The Central Altar

"I will go in to the Altar of God." (*Ps. xlii,* 4.)

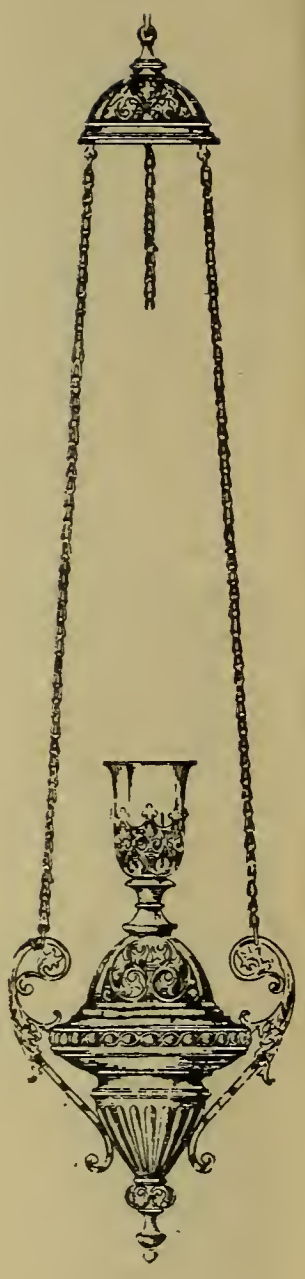
UPON entering the church the eye instinctively rests on the main altar, which is a novel feature of the sacred temple, as it stands in the center of the church directly under the cupola. This imposing structure has been erected by the munificence of generous benefactors. It is dedicated to the mystery of the most Holy Trinity, and forms, as it were, the nucleus around which all the other altars cluster as in a crown, and toward which they face in silent adoration.

This altar, made of native white marble, is perfectly square, presenting the same view from all sides. It is covered by a large marble table, but has no tabernacle, as the Blessed Sacrament is not reserved here. Neither has it any ornament, except a large crucifix in the centre and six candlesticks. The altar is surmounted by a canopy supported by four columns, representing the four Evangelists;



The Central Altar

from the canopy hang twelve lamps in honor of the twelve Apostles. The whole structure is of Byzantine style, thus harmonizing with the architecture of the church.



Solemn high mass is celebrated at this altar on Sundays and Feast-days, and on the afternoons of the same festivals Benediction with the Blessed Sacrament is also given from here to the people. It is an impressive sight to see our Lord being carried down from Thabor to spend a while among His faithful children, to receive their homage, and to impart to them His divine blessing. Truly does this remind us of the words of Holy Scripture: "My delights were to be with the children of men." (*Prov. viii,* 31.)

Directly behind the High Altar in the east end of the church is the Holy Sepulchre.

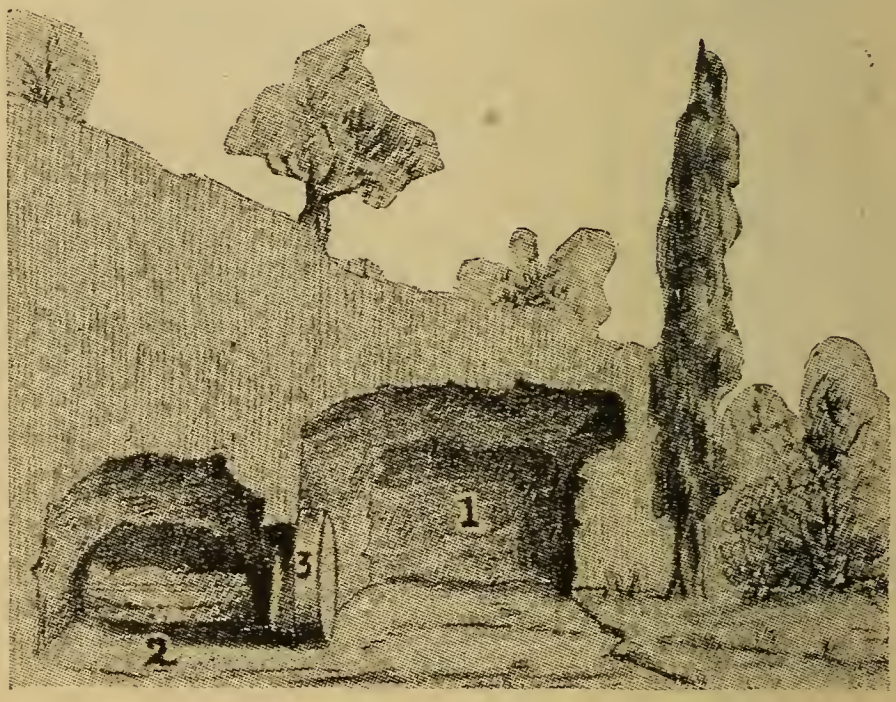
Before reaching this Holy Shrine in Jerusalem is venerated the Stone of Unction, where the Sacred Body of our Lord was anointed for burial. The rock upon which it was placed is protected from profane hands

by a slab of reddish stone, encased in black and white marble. This holy place is illuminated by a row of lamps hanging over it and by large candelabra at the four corners.

We now enter the Holy Sepulchre.

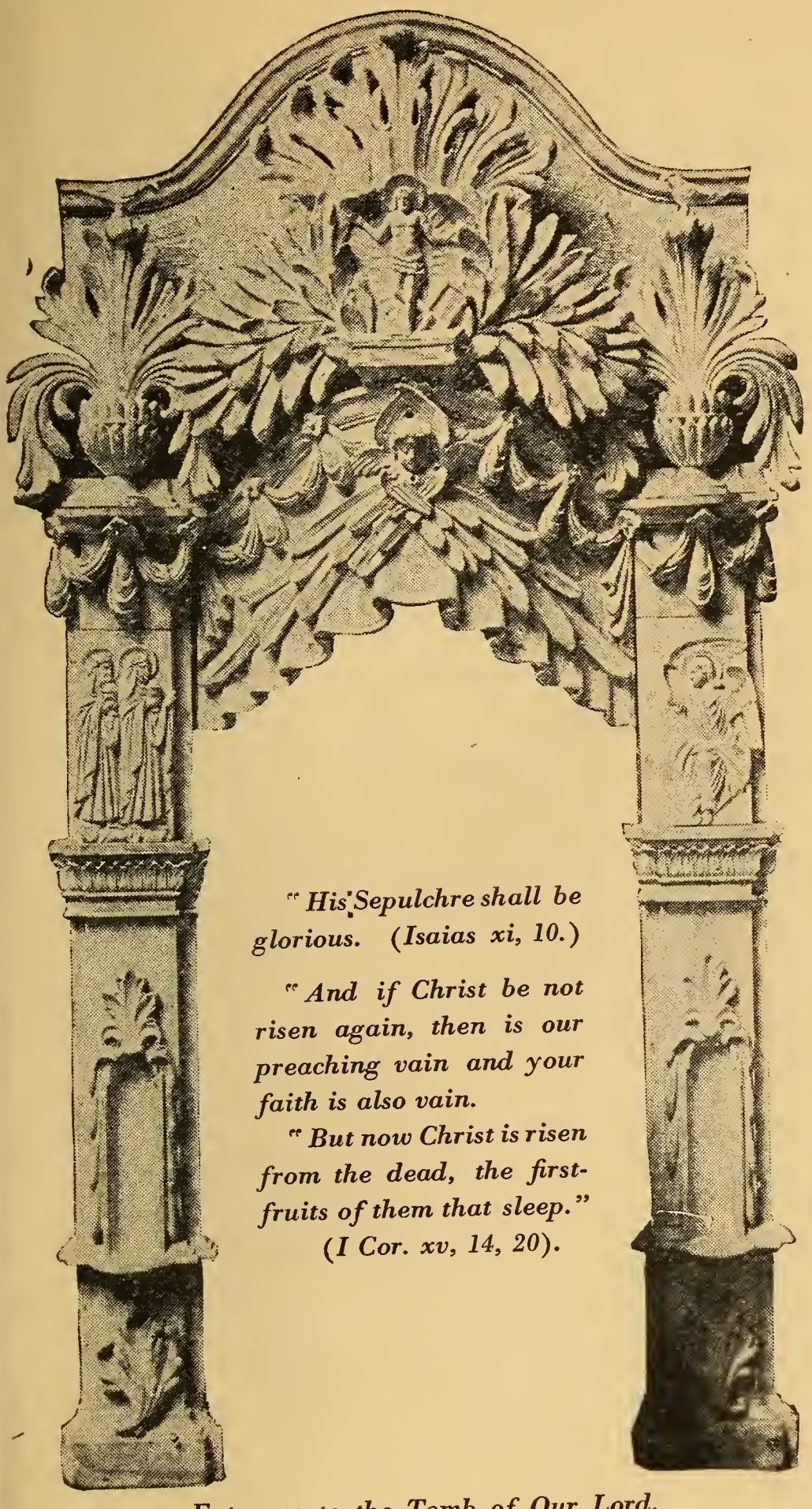
The Holy Sepulchre

THE Holy Sepulchre has always been the centre of attraction to Christians of all ages. The Crusaders shed their blood freely for its recovery, and throughout the Middle Ages resound the words: "God help us and the Holy Sepulchre." The reason of such a religious venera-



Original Tomb of Christ

1. Ante-Chamber. 2. Burial Chamber.
3. Rolling Stone.



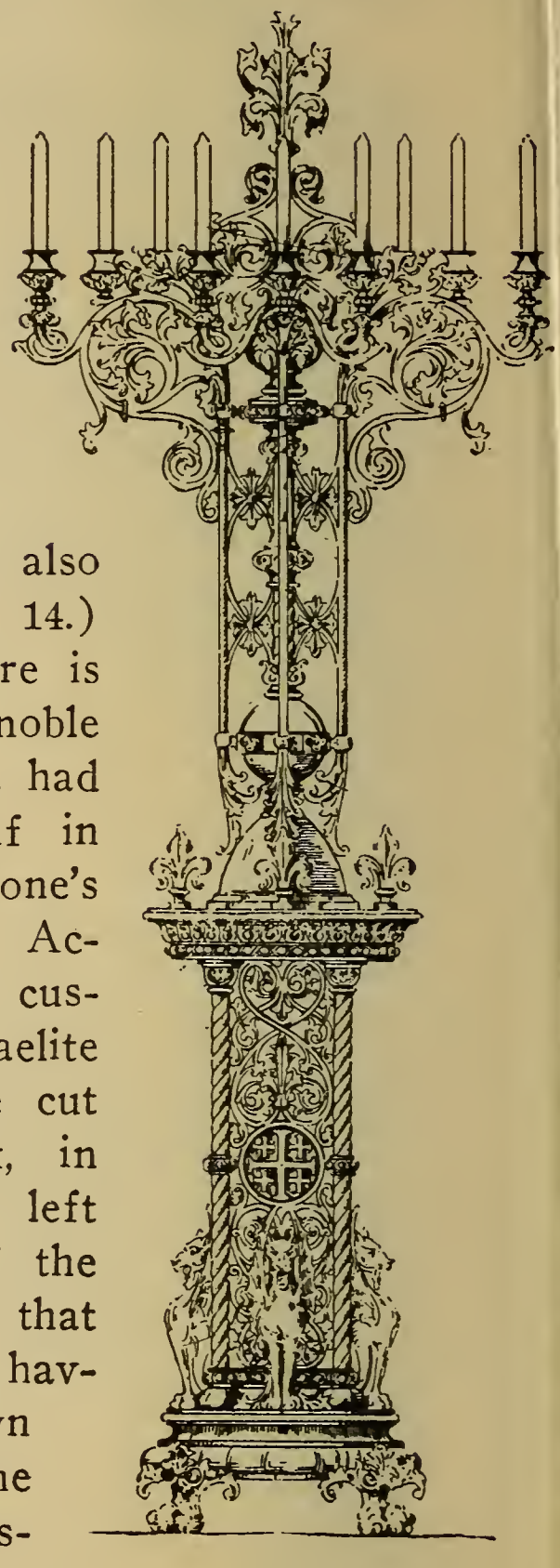
" His Sepulchre shall be glorious. (Isaias xi, 10.)

" And if Christ be not risen again, then is our preaching vain and your faith is also vain.

" But now Christ is risen from the dead, the first-fruits of them that sleep."
(I Cor. xv, 14, 20).

Entrance to the Tomb of Our Lord.

tion for this holy spot is inspired by the fact that the Resurrection of Christ is the confirmation of His doctrine, so much so that St. Paul did not hesitate to say "If Christ be not risen again, then is our preaching in vain and your faith is also vain." (1 *Cor. xv,* 14.)



The Holy Sepulchre is the tomb which the noble Joseph of Arimathea had prepared for himself in his garden only a stone's throw from Calvary. According to the Jewish custom the noble Israelite had caused it to be cut out from the rock, in which a bench was left for the reception of the body. It was on this that Christ was laid after having been taken down from the Cross. The tomb had the cus-

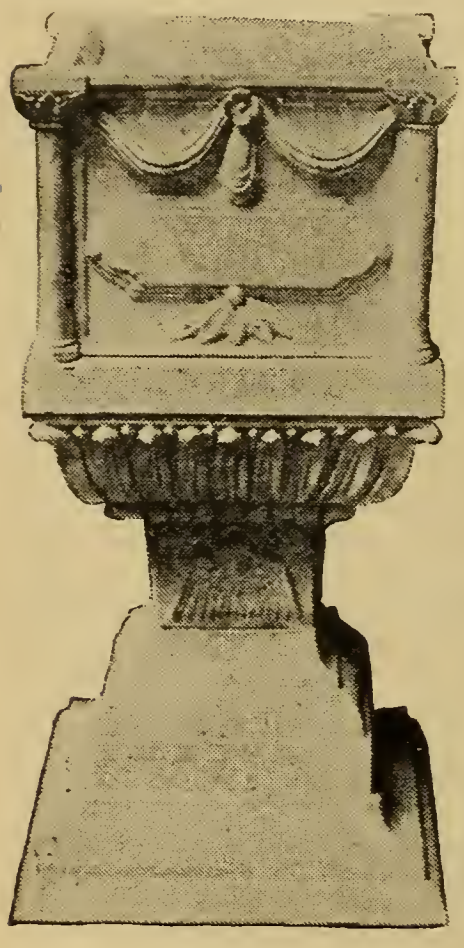
tomary antechamber for the mourners. It is now called the Chapel of the Angel, because it was there that the Angel, sitting on the rolling stone, announced to the holy women the glorious resurrection of Christ.

In her holy fervor to erect a most magnificent temple over so sacred a spot, St. Helena removed the hill, leaving only the tomb itself intact, and over this she built a beautiful chapel, which was called the Anastasis. This was in A. D. 333. Since then the Holy Sepulchre has passed through many vicissitudes, and the present chapel was erected in its actual form by the Greeks after the fire of 1808.

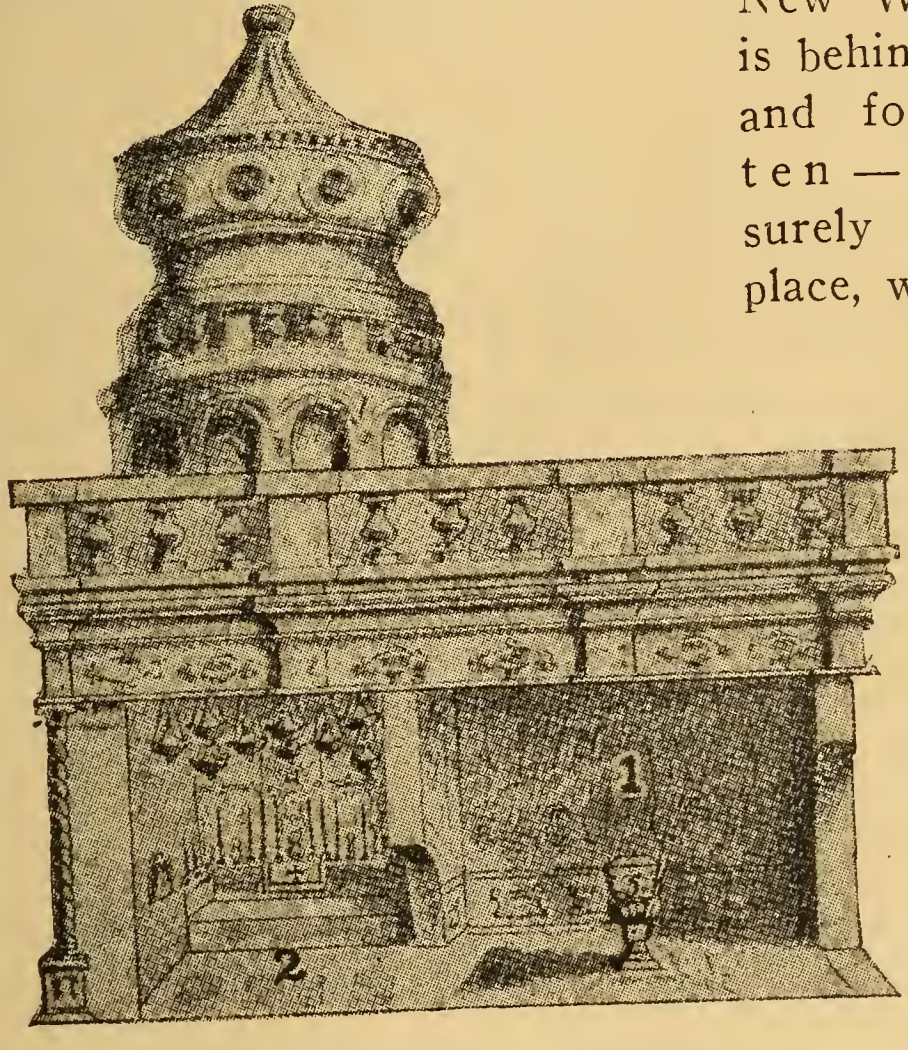
In Jerusalem the Holy Sepulchre stands free in the centre of the Basilica, surrounded by galleries and surmounted by a dome. In our church, however, the fac-simile reproduction of the Holy Sepulchre has been placed against the wall of the eastern apse and forms the chief attraction. It is a perfect copy, in every respect of the one in Jerusalem as it exists today. Two artistic candelabra of Byzantine style, the gift of Benziger Brothers of New York, stand guard before the entrance. The façade of the Holy Shrine shows the same Greek bas-reliefs as in the original. Above the entrance we see the Saviour triumphantly rising from the Tomb, while on one side the

drowsy guards look up to Him in wild astonishment; on the other side an Angel announces the glad tidings of the resurrection to the holy women. Adoring Angels add to the scene in which the sun and moon and stars appear as silent witnesses of the great event.

A pilgrimage to the Holy Sepulchre has ever been regarded by all Christians as a great privilege and their feeling finds expression in the inspiring words of St. Bernard: "How sweet it is to pilgrims after a long and wearisome journey, after many dangers by lands and sea, to finally rest where they know their Lord has rested! Oh! I think for very joy they must needs forget life's burdens, the toils and expenses of their journey, and thinking only of the reward of their sacrifices after having persevered and won the race, according to the language of Holy Writ, their souls are filled with an inexpressible joy as they behold the Sepulchre."



As such an one beholds the Holy Sepulchre in Jerusalem, so dear to the heart of every Catholic, so is the pilgrim to Mount St. Sepulchre brought face to face, as though in a vision, or a miracle, or through some manner by which time and space are annihilated, with the place where the Lord was laid. A minute ago we stood at the doorway and gazed at the purple hills, the distant valleys and far-reaching fields of America; a step, and the New World is behind us and forgotten — for surely this place, whose



Actual Form of Holy Sepulchre

1, Chapel of the Angel; 2, Tomb of Christ.

very air breathes a holy calm and peace, can have nothing in common with the busy realms of commerce and the noisy marts of trade so recently left behind.

Good friend and fellow-pilgrim, will you not kneel beside me here in prayer and make this pilgrimage in the same spirit that you would were you in reality in the Holy City?

Through a low door we are admitted into the outer room of the Tomb. In the middle of this, supported by a low pedestal, there is a stone called the Stone of the Angel, the original of which, tradition avers, is a fragment of the very stone on which the Messenger of Heaven rested when he told the glad tidings on that glorious Easter morning nineteen hundred years ago. The copy contains a stone from Jerusalem, which, so to say, stands guard at the Saviour's Tomb in America.

And now, through another door lower even than the first, we reach the place where the body of our dear Lord was laid. From the ceiling of the place hang memorial lamps, there also is a copy of Raphael's "Resurrection," which is a fac-simile of the silver panel that Cardinal Antonelli donated to the Holy Sepulchre. Here the Tomb from which the Saviour rises, contains the tabernacle, which is the Tomb of the Eucharistic God in the

Church. This tabernacle is used on Maundy Thursday and Good Friday. A magnificent figure of the dead Christ reposes on the Holy Sepulchre, and brings vividly before our eyes how the Lord rested in the Tomb. Otherwise the room is bare and devoid of ornament. But here one does not seek beauty, the beauty of the spot is the beauty of holiness, the beauty that enriches the bare cell of the saint and hermit beyond all the splendors of palaces of kings and emperors. Before this low shelf, sheltered by marble, let us pray and meditate on the lessons that the time and place bring to our hearts.

In order to protect the place where the Sacred Body reposed from the touch of profane hands, a slab of the most perfect marble was placed over it. Knowing well the greed of the Turks who would glady seize a stone of so much value, cunning workmen cut a crevice in the slab, imitating to a nicety a crack, such as would have resulted had the marble been broken across. The artifice served its purpose well, and, although the crack does not extend all the way through the marble, it remains in the Holy Sepulchre in Jerusalem today, where the pilgrim may view it, even as we now see it reproduced before us.

Though this Shrine of the Holy Sepulchre is only a fac-simile of the original, yet it is

indeed holy ground, for here come the Fathers of the convent to offer up the Divine Sacrifice. And as the years come and go, countless pilgrims will kneel here to offer up their devotions, inspired to more fervent faith by those striking reminders of the awful price of our Redemption. It overpowers, it thrills, it fills the heart so full of the divine love that prayer rises to the lips like water from an overflowing fountain.

America paid its first official tribute to the Tomb of our Saviour in 1889, when, entering into the spirit of Christian nations, the members of the first American Catholic pilgrimage laid a silk banner of the Stars and Stripes on the Holy Sepulchre. Ten years later in 1899 the same banner was hoisted at the Dedication of Mount St. Sepulchre—over the Tomb of Christ in America.

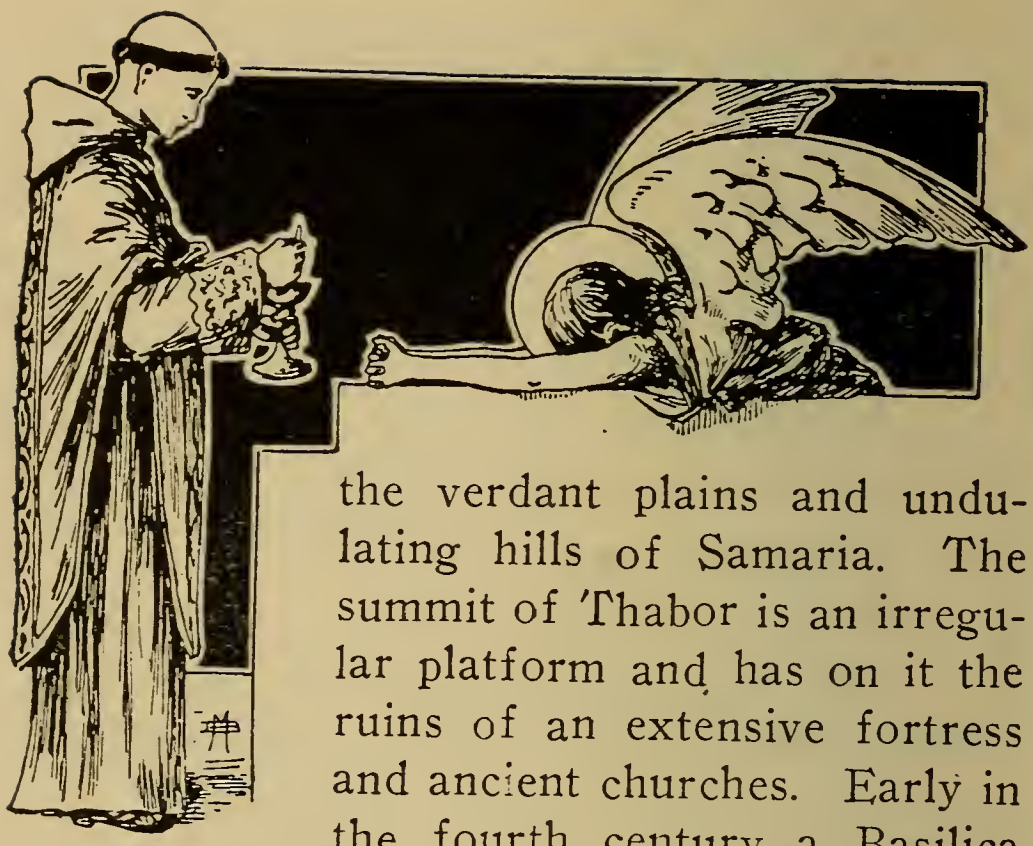
The Altar of Thabor

"And He was transfigured before them." (*Matt. xvii, 2.*)

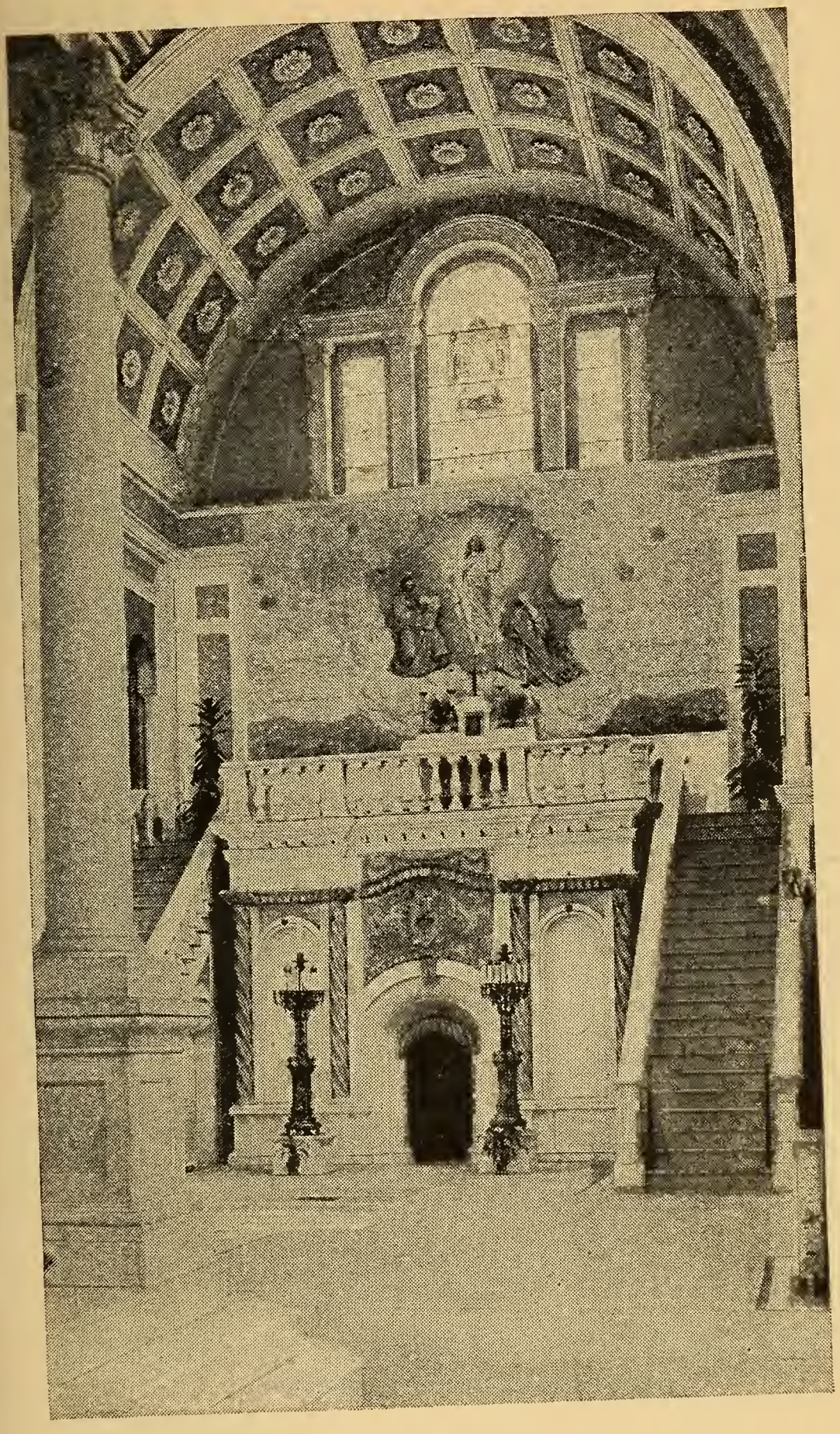
ABOVE the Holy Sepulchre is the Altar of Thabor, erected in commemoration of the Transfiguration of our Lord.

In the centre of Galilee, Mount Thabor rises towards the sky like a mighty high altar, from which the Lord, on the day of the Transfiguration radiated His divine glory over all the surrounding country. In fact, it was like a heavenly Benediction service, in which His resplendent Body must have shone out, as from a celestial remonstrance, to the bewildered people who saw the mountain glowing in surpassing brilliancy.

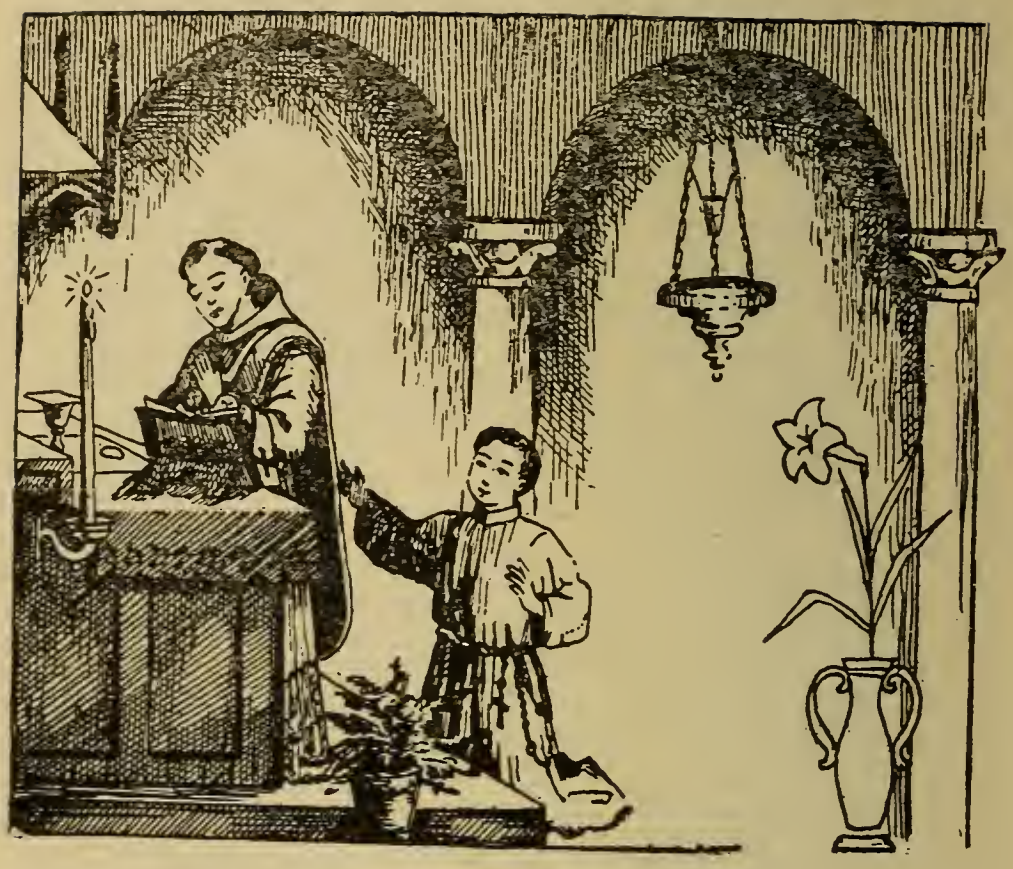
A panorama of wondrous beauty unfolds itself to the pilgrim, visiting this privileged mountain. The snow-capped head of the Great Hermon rises to the north; the unbroken chain of the Hauran stretches to the east; the silvered waves of the Mediterranean sparkle in the west, while to the south extend



the verdant plains and undulating hills of Samaria. The summit of Thabor is an irregular platform and has on it the ruins of an extensive fortress and ancient churches. Early in the fourth century a Basilica was erected, and in the sixth mention is made of three churches on Mount Thabor. Later the Benedictines founded an Abbey there. Nothing remains today but a vast pile of majestic ruins, which were visited in 1889 by the first Catholic Pilgrimage from the United States to the Holy Land. The memory of the Transfiguration, the fine remains of the Basilica, and the beautiful scenes all around them, made a lasting impression on the pious pilgrims, who, in their enthusiasm, declared their intention of rebuilding the ancient church on the spot where the Divinity of Christ had been so wondrously set forth. The execution of that solemn pledge, binding this glorious

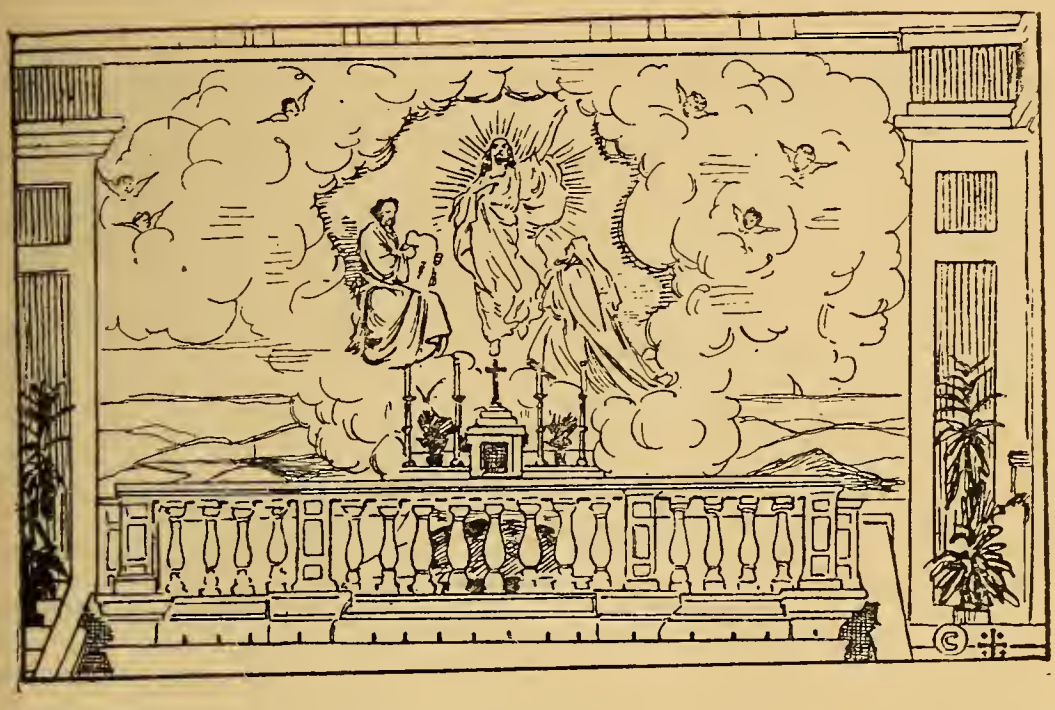


The Holy Sepulchre and the Altar of Mt. Thabor



Republic to rebuild that Shrine of Christ's glory, has been temporarily delayed, but we cherish the fond hope that the promise will be redeemed in the near future to the honor of our generous country, the youngest daughter of Mother Church.

To our Altar of Thabor access is given by two flights of stairs, closed to the public, excepting for Holy Communion, when, like the favored Apostles, Peter, James and John, the faithful are admitted to the intimate companionship of Jesus in the Holy Sacrament to share, as it were, in the glorious vision and the promise of blessedness, and to receive at



that divine fountain of all graces encouragement and consolation amidst the trials of life.

Above the Altar is a beautiful panel of the Transfiguration, made after the conception of Doré. A break in the clouds shows the sublime figure of the Lord, with Moses on the right holding the table of the Law. On the left, Elias in the fervor of his love is looking up to the Expected of the Nations in an adoring attitude. Angels appear in the sky and the scene below contains the hills of Galilee, and, to the left, a glimpse of the Sea of Genesareth.

The Blessed Sacrament is reserved in this highest and most prominent part of the Church, because it is meet that the Lord, to whom all creatures must look up, should reside as on a Throne of majesty.

This is the Cenacle where the sanctuary lamp proclaims His continual presence and indicates to us that it is His delight to be with the children of men. Our holy Father, St. Francis, had always the greatest love and devotion for this adorable Sacrament and for everything connected with It, even to revere more than an angel from Heaven the lowliest priest on earth, because, as he says in his Testament: "Afterwards the Lord gave me so great faith in priests * * * because I discern the Son of God in them and they are my masters. And this I do because in this world I see nothing bodily of the most high Son of God Himself except His most sacred Body and His most holy Blood, which they consecrate and which they only administer to others."

Indeed, such was St. Francis' reverence for Jesus in the Blessed Sacrament, that for It, he for once forgot his beloved poverty, and gave orders that his brethren should procure precious ciboria for the churches where they found that the Sacred Host was not reposing in a vessel worthy of Him. His great zeal for the Divine Prisoner of the Tabernacle knew no bounds; he even "in all reverence and kissing their feet" prepared a letter to be sent to all the clergy of the Catholic Church, exhorting them to the greatest diligence and

Ecce Panem Angelorum

care in all that pertained to the vessels and linens of the Altar of the Blessed Sacrament. In this restoration of the Eucharistic devotion, the Friars have ever taken a part worthy of their Seraphic Father, as may be seen from the numerous devotions introduced by them into the ritual of the Church. His Holiness, Leo XIII, has publicly recognized this fact by assigning a humble Franciscan lay brother, St. Paschal Baylon, as the patron of all Eucharistic congresses and works of every kind in honor of the Blessed Sacrament throughout the world. St. Paschal died in Spain on Whit-Sunday, May 17, 1592. On this altar Holy Mass is celebrated daily for the Community, who, hidden away from the gaze of the world, attend the Holy Sacrifice in the adjoining choirs, in which they assemble for the meditation on the eternal truths, and the performance of their religious exercises.

The first chapel on the Gospel side is that of St. Francis.

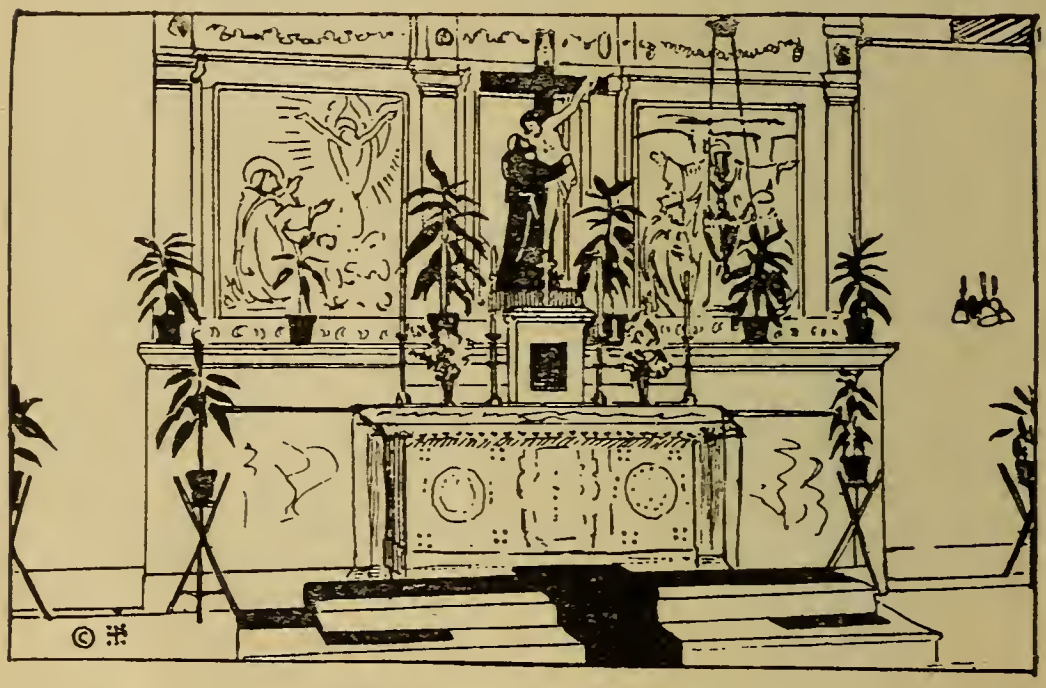
The Chapel of St. Francis

"And He gave His commandments and a law of life and instruction." (*Eccli xiv*, 6.)

IN the beautiful valley of Umbria stands Assisi, which has become famous in the world through the man who, from his loving spirit, has been called Sweet Saint Francis. Being the son of a rich merchant, he was eminent for his wealth, but more so by his constant and unflinching virtue. It was this, indeed, that won for him the title of the "flower of the young men of Assisi."

A sudden flash of grace, which came to him through a sickness in which he lay near to

death, turned his thoughts from the smiling beauties of the world to the deeper facts of eternity. Overcome by a hitherto unknown longing for a better world, the image of the Saviour became more real to his eyes, and he loved Him with an ever-deepening and more intense adoration.



And so it was on the day when he heard the words of Christ: "Go carry neither scrip nor purse nor shoes," and "If thou wilt be perfect, go sell what thou hast and give to the poor, and thou wilt have treasure in heaven, and come follow Me." Stripping himself of his rich apparel, he garbed himself in the clothes of a poor man and became a beggar in the midst of luxury. Neither scorn nor ridicule,

imprisonment nor blows had power to turn him from the path he had chosen or make him forsake the spouse of his soul, Holy Poverty. Disowned and disinherited by his father, he bore all for the sake of his Master, in Whose steps he endeavored to follow.

Disciples were not slow in flocking to his side, and in 1209, with the approbation of the Holy See, he founded the Order of Friars Minor. Three years later the Second Order had its beginning, when a pious virgin of Assisi, whose name was Clara, bade farewell to the world and donned the coarse garb of penitence.

There were many who would also have wished to join this fast-growing army of saints, but worldly duties and responsibilities would not allow them. To this end the Third Order sprang up. Like wildfire, almost, it spread throughout Christendom. Noblemen and kings added to their honors and regal robes the robe of the Poor Man of Assisi. How beautiful was that reply of a Cardinal to one who was astonished that a prince of the Church should add the livery of St. Francis to his purple: "The habit of St. Francis is itself a purple which adds to the dignity of kings and Cardinals. Indeed, it is a purple dyed in the blood of Christ and in the blood coming from the sacred stigmata of His holy

servant. I have added purple to purple—the purple of the Heavenly King to that of the Cardinalate. It is a double honor which I have not merited."

One of the most touching incidents in the life of St. Francis is the tender friendship which he bore to St. Dominic, who wore the cord given to him by St. Francis until the end of his life. The two Orders have considered the affection of their respective holy Founders as a sacred heritage, so that the Dominicans solemnize the feast of St. Francis with the Franciscans and the latter officiate on the feast of St. Dominic for the Friars Preacher.

It was after his return from Palestine that the crowning glory of his life was conferred

on St. Francis. At midnight on Mt. Alverna he chanted Matins with the brethren as usual. Then he went out among the trees where there was a large crucifix. Kneeling before it he began to meditate deeply on the passion of our Lord, for it was the eve of the Feast of the Exaltation of the Cross. He prayed his Saviour if it were possible that he might participate in some degree in His sufferings, when the heavens were opened before him and from on high there appeared a Seraph more beautiful than day, glowing with splendor. Two of its wings covered the head and two the body, while two more supported it in the act of flying. The Seraph appeared crucified and the marks of the wounds were seen by St. Francis. The Seraph was our Saviour, and He talked with St. Francis. And as they spoke, the heart of St. Francis became transformed and the marks of the wounds appeared on his chaste flesh. In his hands appeared nails which seemed to have grown from his flesh, and his breast appeared as if pierced with a lance, and blood from the wound stained his habit.

This stigmatization is the seal, as it were, of God's acceptance of the work of his earthly life. The Church has established the truth of this great mystery and has formally instituted a feast to commemorate it. It is

celebrated by the whole Church on September 17, the date chosen for the dedication of Mount St. Sepulchre.

A number of distinguished non-Catholics look up in veneration to St. Francis, and have written his life. Some have adopted the Rule of the Third Order, and several Anglican Communities have even accepted his Rule of the First and Second Orders in all its severity. For instance, the Anglican Communities of Graymoor, N. Y., whom St. Francis has led back to the Catholic Church. Paul Sabatier is renowned for his Franciscan studies, and the Salvation Army has proposed our Seraphic Saint as a model to its members in the little booklet called: "Brother Francis, or Less than the Least."

The two relief panels on both sides of the statue of St. Francis represent him, on the right, blessing St. Louis, King of France, and St. Elizabeth, Queen of Hungary, the patrons of the Third Order; and his Stigmatization, to the left.

An artistic group on the epistle side of the Chapel represents the sorrowful meeting of our Lord with His blessed mother on the way to Calvary.

Off the Chapel of St. Francis is the Chapel of Penance, where confessions are heard and where meetings of the Third Order are held.

Saint Francis

✠

HE shone in the temple of God, as the morning star in the midst of a cloud. *Gregory IX.*

HE was not so much a man praying; he was prayer itself. *Thomas of Celano.*

SUCH a life would be much better sung in heaven. *Dante.*

SWEET St. Francis of Assisi,
Would that he were here again.
Tennyson.

WE always consider anything that tends to sustain and heighten the glory of St. Francis as a happy event. *Pope Leo XIII.*

MODERN Europe has no idea of all it owes to St. Francis. *Frederic Morino.*

THE new Saviour of Christendom, the first poet of Italy, the most effective reformer the world ever saw. *Maurice F. Egan.*

THE spirit of St. Francis, the spirit which teaches Christian hearts to love and to imitate in the midst of a wealth and pleasure-seeking age. Him who, "being rich, became poor for your sakes, that through His poverty you might become rich." *Cardinal Vaughan.*

The Chapel of Penance

"Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (*John xx*, 23.)

COMPASSION is the characteristic of a tender and loving heart, and, therefore, we find near the altar of every Catholic church the confessional which is the tribunal, not of punishment, but of forgiveness.

If in the Holy Eucharist Jesus has erected a throne of His undying love towards us, the Sacrament of Penance is the throne of His loving mercy, where He extends His pardon to the weeping Peter and to the penitent Magdalene. Penance is the great sacrament of the compassion of Jesus, of self-knowledge, of perfect contrition, of reparation and perseverance. We were "sold gratis"—that is, betrayed and lost by sin, and we are redeemed "without money"—that is, as we had not the wherewith to pay, He let us go and forgave us

the debt—yet indeed, not until He had paid it Himself.

Cardinal Newman, writing of the love of our Lord in this Sacrament, observes thus beautifully:

"The presence of Jesus in the Holy Eucharist is real and substantial, proper and personal, in all the fullness of His Godhead and manhood. His presence in the Sacrament of Penance is by representation and grace. In this then there is no comparison possible. In the Holy Eucharist Jesus manifests Himself in His royalty, power and glory. In the Sacrament of Penance, in His tenderness as a Physician and His compassion as the Good Shepherd. In the former He attracts and transforms us chiefly by His divine attributes; in the latter, by His human experience, sympathy and pity.

"In the Holy Eucharist Jesus draws us upwards to Himself; in the Sacrament of Penance He stoops down to listen to us and to open to us His Sacred Heart in the midst of our sins and in the hour of our greatest miseries. The Holy Eucharist is Jesus reigning amongst the just; the Sacrament of Penance is Jesus seeking among sinners for those that are lost; the former is the Sacrament of Saints, the latter, of the sinful; and therefore to such as we are it comes down with

The Penitent Sinner

a singular nearness, an intimate contract with our needs and an articulate and human voice of help and solace.

"Therefore the Sacrament of Penance is loved by Catholics and hated by the world. Like the pillar which of old guided the people of God, to us it is all light; to the world it is all darkness. There are two things of which the world would fain rid itself—of the Day of Judgment and the Sacrament of Penance; of the former because it is searching and inevitable; of the latter, because it is the anticipation and witness of judgment to come. For this cause there is no evil that the world will not say of the Confessional. It would dethrone the Eternal Judge, if it could, therefore it spurns the judge who sits in the tribunal of penance, because he is within reach of its hand. And not only the world without the Church, but the world within its unity, the impure, the false, the proud, the lukewarm, the worldly Catholic, and in a word, all who are impenitent, both fear and shrink from the shadow of the Great White Throne which falls on them from the Sacrament of Penance."

Returning to the main Church and passing once more through the Chapel of St. Francis we proceed to the Altar of the Holy Ghost.

The Altar of the Holy Ghost

"The holy men of God spoke, inspired by the Holy Ghost." (*2 Peter, i,* 21.)

THE day on which the Holy Ghost descended upon the Apostles has always been regarded as the birthday of the Church. This memorable event took place in the Cenacle on Mount Sion, and is commemorated by the **Feast of Pentecost.**

The Holy Ghost inspired the Apostles with that spirit of faith and fortitude that made them to think nothing of persecution and torments and even of death. The same Holy Ghost instructed them with the gift of languages, which enabled them to talk to men of all nations.

The Altar of the Holy Ghost is a monument to our faithful missionaries of Palestine, who after the example of our Lord have irrigated His vineyard with their heart's blood, the price by which they have preserved the Holy Shrines for the veneration of the faithful and kept alive the faith of Christ in His native land.

Our College being a missionary institution, it must draw from the fountain of that Spirit which filled the world. Our missionaries, like so many Apostles, must go out and carry the fire of the love of God into the bosoms of the infidels; they must speak to them in foreign languages; they must work for the reunion of our dissenting and separated brethren to the one fold of Christ as they have done in the past. During the seven centuries of missionary activity in the East, the Franciscans have been instrumental in reconciling with the Church numbers of dissenting Oriental Christians in Armenia, Syria, Palestine, and Egypt, where the many Catholic Coptic communities were founded by them. And to this day the Franciscans have flourishing missions in Lesser Armenia, in the Taurus, near Antioch, and at the Orontes, which have become centers of Catholic activity.

This reunion was the great object of the late Pope, Leo XIII., and here at this altar the future missionaries will kneel to pray that the Spirit of God may again unite all Christians in the same faith.

From the altar of the Holy Ghost we pass on to the Lady Chapel.

The Lady Chapel

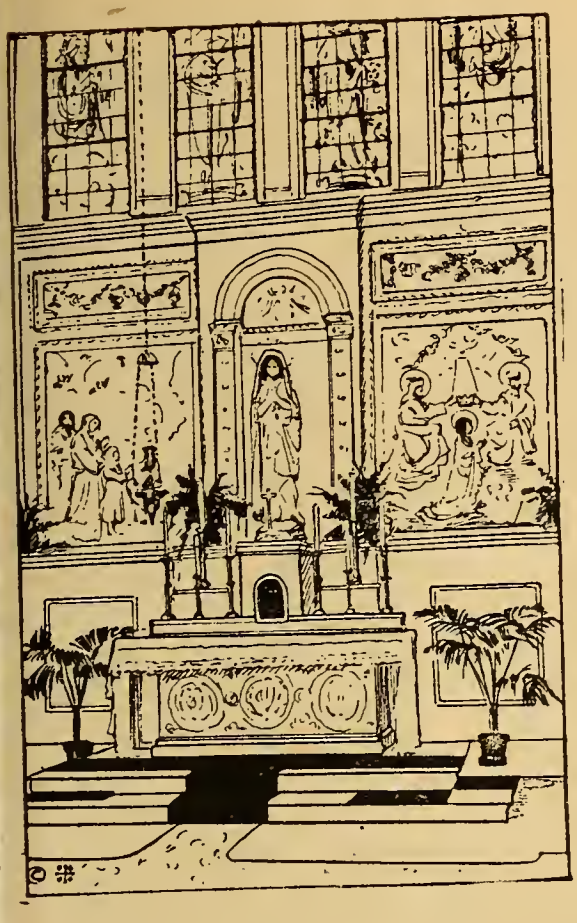
"Fear not, Mary, for thou hast found grace with God." (*Luke i,* 30.)

DEVOTION to the Mother of God is as old as the Church, for we find her picture venerated by the early Christians in the Catacombs. It was God Himself who declared her "full of grace."

As there is no Catholic Church in the world which has not an altar dedicated to the Blessed Virgin, or in which she is not represented at least by a statue or a picture, so too, there is no Franciscan church where Mary is not venerated under the eminent title of her Immaculate Conception.

It is in this mystery that the Virgin Mother is represented here in our Chapel by a beautiful statue adorning the centre of the altar. On both sides two handsome panels depict her Presentation in the Temple and her Crowning in Heaven, while the stained-glass windows above contain the figures of her parents SS. Joachim and Anne.

We learn from St. Bonaventure that St.



Francis had a most tender devotion for our Blessed Lady, which was later rewarded by the beautiful vision of roses in the little Chapel of the Portiuncula, and by the obtaining, through his intercession, the famous Indulgence, that bears the name of the Chapel.

The Chapel of the Portiuncula became so dear to St. Francis that he exclaimed: "I will never leave this place. It will be to my children a perpetual monument of the divine Goodness." For this reason he established there the seat of his Order, and he placed his whole Order under her powerful protection, choosing her for its special Patroness and Advocate, for, he said: "It is through her that the God of infinite Majesty has become our Brother and that we have obtained mercy."

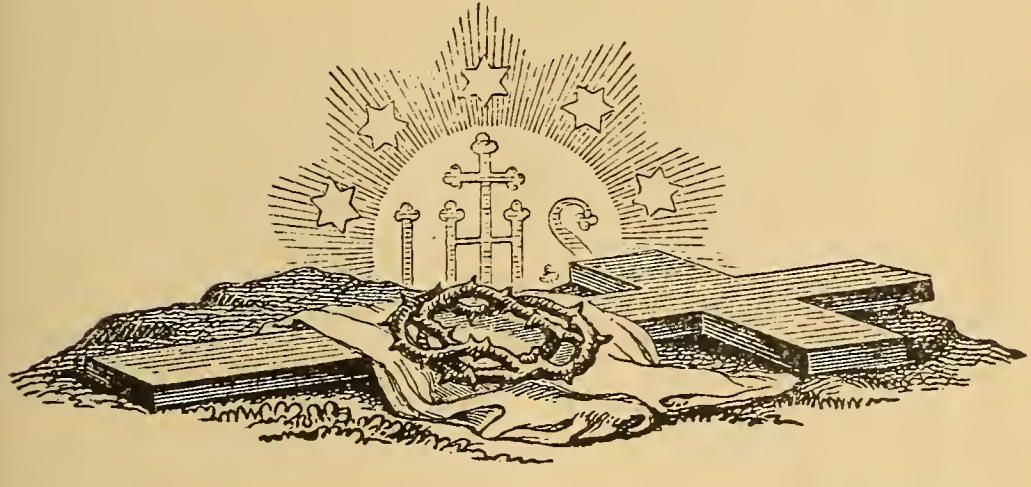
Tradition says that the Saint himself established the custom in the Franciscan Order of saying a special Mass every Saturday in honor of the Blessed Virgin, in witness of the

peculiar patronage under which the Order was placed.

Faithful to the example of their Seraphic Father, the children of St. Francis have ever been distinguished for the zeal with which, by preaching and writing, they have always endeavored to promote her glory. It is chiefly owing to the labors of the Franciscan Order that the devotion to our Blessed Lady has flourished so wonderfully. Over six thousand

of its members, among whom was the celebrated Duns Scotus, have ably defended the illustrious prerogative of Mary's Immaculate Conception, which was defined in 1854 by Pius IX as an article of Faith.

Leaving the Altar of Our Lady we now approach the main entrance of the Church over which is the Altar of Calvary accessible by two stairways.



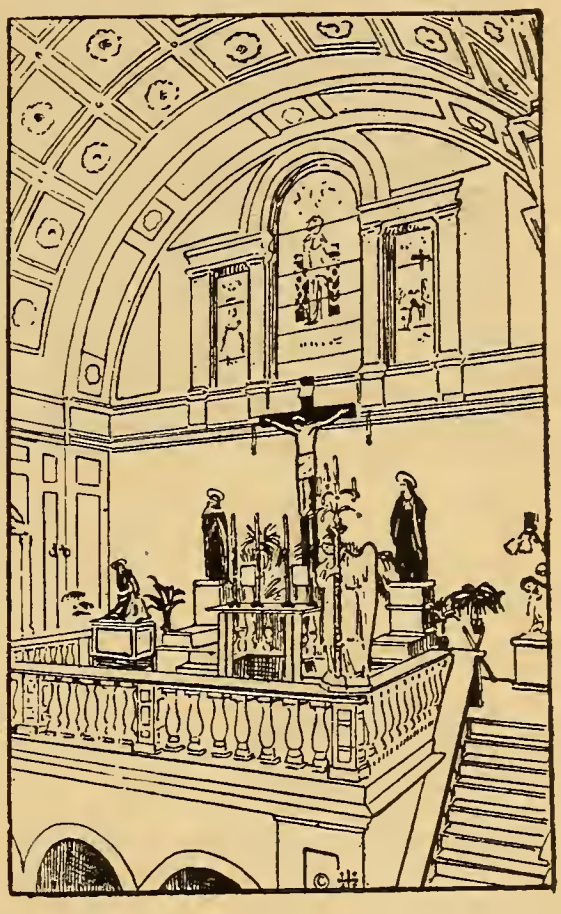
The Altar of Calvary

"Bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew, Golgotha, where they crucified Him." (*John xix,* 17-18.)

CALVARY, or Golgotha, was not a mountain, as is generally believed, but a rocky knoll, which had the shape of a skull and which was situated not far from the city-wall, whence the Crucifixion could be witnessed by the populace.

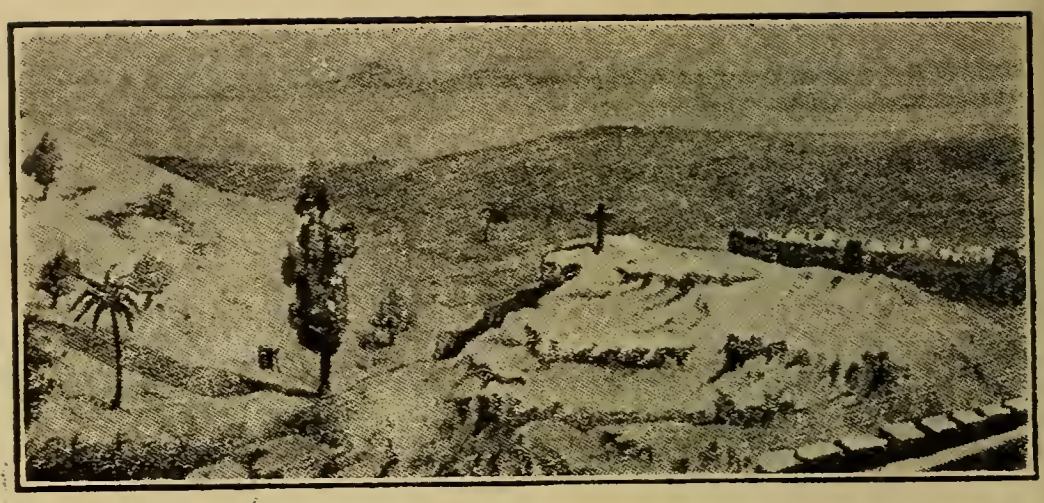
Tradition tells us that our Lord, as He hung on the wood of shame, looked westward, where His Faith was to take the firmest hold on mankind. And, indeed, ever since the time of Christ, civilization has gone westward, until its beneficial rays lighted on America, where today the Church counts about twenty-five millions of devoted children in the United States alone.

The platform upon which the Altar of Calvary is erected corresponds in height with the elevation of that holy place in Jerusalem from the level of the Basilica. The altar itself is a perfect fac-simile of the Greek altar in Jerusalem, which covers the place where the



Saviour of the world gave up His life for mankind. This holy spot is indicated by a small disc under the altar. There millions of pilgrims have knelt in fervent prayer, and have bathed with their tears the ground that drank the Precious Blood of the Divine Redeemer. To the right of the altar is pointed out the rent in the rock, caused by the earthquake at the time of our Lord's death, and two black marble discs in the rear on either side of the altar denote the place where stood the crosses of the two thieves who were crucified with our Saviour.

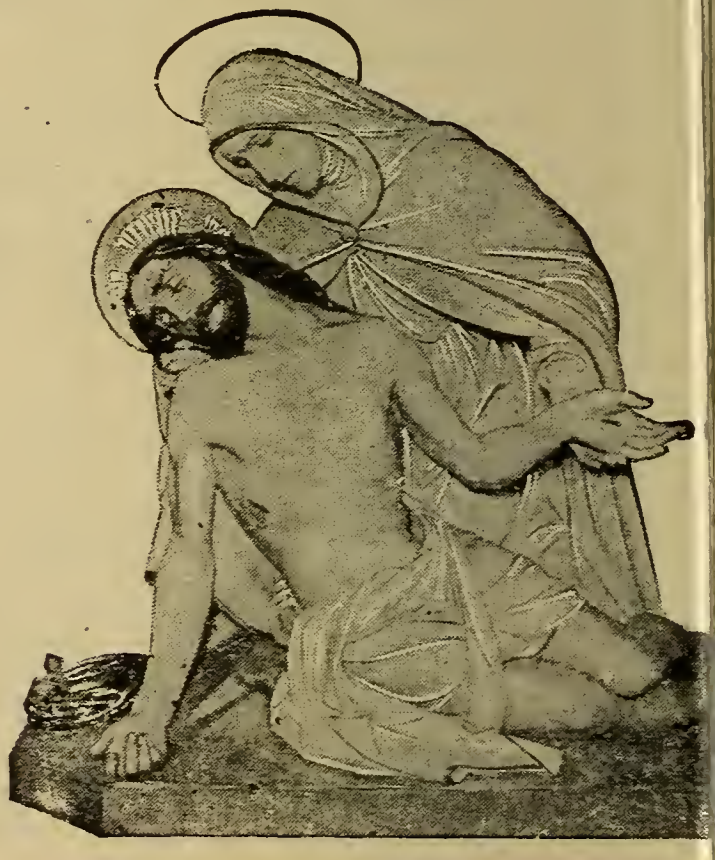
Behind the altar is an impresive group of the Crucifixion, consisting of the figures of the Crucified, with the Blessed Virgin and St. John on either side. It is a memorial gift of the Lennè family of Cologne, who wished to erect in the Capital of the United States this monument of their faith. To this group belongs the statue of St. Mary Magdalene,



Ancient Topography of Mt. Calvary

Showing entrance to the Holy Sepulchre (left) and Wall of Jerusalem (right)

which one sees to the left. She is the pattern of penitent sinners that look to Christ for mercy and consolation. To the right a beautiful statue, the "Pietà," indicates the place where, after the descent from the Cross, the lifeless body of the Saviour rested in the arms of His sorrowful Mother. It is a gift of Mrs. Helen Dannemiller Neuhausel, of Toledo, Ohio, in



memory of her visit to the Holy Shrines with the First American Pilgrimage.

Looking up we notice three beautiful stained glass windows. The one in the centre represents St. Francis, the Founder of the Franciscan Missions of the Holy Land; to the left St. Louis, the Crusader-King; and to the right the mother of Constantine the Great, St. Helena, the eminent benefactress of the Holy Places.

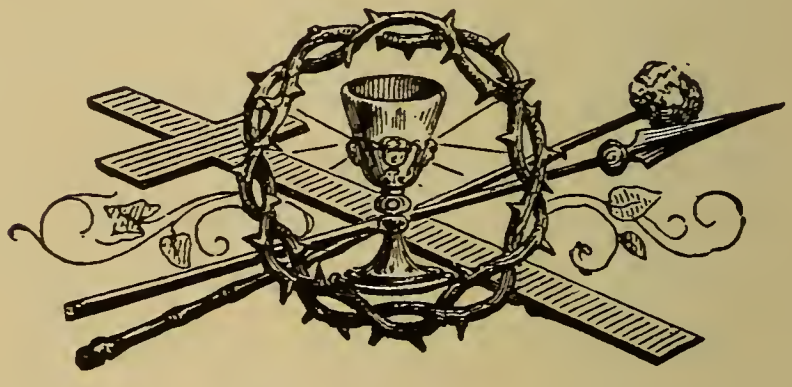
From this platform a beautiful vista is to be had of the Main altar and the church in general. The distance between Calvary and the Holy Sepulchre is about the same as in Jerusalem; thus the Saviour could view from the Cross the place where He was to be buried.

Before leaving this holy place, let us look up to the Crucified once more and say: "Look down, O Lord, upon us Thy people for whom our Lord Jesus Christ vouchsafed to be given into the hands of wicked men, and to suffer the agony and death of the Cross, Who livest and reignest for ever and ever. Amen."

We descend the stairway to the church to visit the miniature Chapels of the Flagellation and the Crowning with Thorns, located under the steps, near the entrance of the church. The statues contained in them are very life-like; the one on the Gospel, or north

side of the church, showing the pitiful image of the *"Ecce Homo,"* and the one on the Epistle, or south side, of the church representing our Lord after the cruel scourging, strengthened by an Angel. Pious souls, as they now behold the sufferings of Him Who has become the ransom of our sins, love to remain here in silent mediation, calling to mind how our Lord so painfully atoned for our pride by humiliations and His crown of thorns, and for our sins of lust, by His most cruel scourging.

Now passing on to the Epistle side of the Church we enter the Chapel of St. Antony.



The Chapel of St. Antony

"Beloved of God and men whose memory is in benediction." (*Eccli. xiv*, 1.)

IMMEDIATELY opposite the Lady Chapel is the Chapel dedicated to St. Antony. The marble altar which adorns this Shrine is the gift of pious clients of the great Wonder-worker who, through his holy intercession, has obtained for them many signal favors, spiritual and temporal. The beautiful statue represents the Saint carrying in his arms the Infant Jesus, and on either side of it two handsome relief panels show him in the act of healing the sick and giving bread to the poor.

Every Tuesday morning at 9 o'clock Holy Mass is celebrated here for the Benefactors of St. Antony's Bread, and special devotions are held at which the Miraculous Responsory of the Saint is chanted for all those who invoke his aid.

St. Antony has been rightly called the eldest son of St. Francis, who inherited the spirit of his Seraphic Father in its sublime fullness.

Saint Antony of Padua

St. Antony, the beloved child of Providence, is one of the most wonderful figures in the history of the Church.

After a hidden life of several years, he suddenly burst into prominence by his inspired eloquence, his wonderful knowledge of Scripture, his truly Seraphic spirit, his amiability and the prodigious power he possessed of working miracles. Nature has no bounds for the works which he wrought for the glory of God. The great wave of devotion which has swept over the Church in more recent years, is ample testimony to his heaven-given powers.

There was a touch of prophecy in the words which the late Pope Leo spoke to an ecclesiastic of Padua: "My son, it is not enough to love St. Antony, but you must make him loved, for St. Antony is the Saint, not of Padua only, but of the whole world."

About his name many devotions have sprung

up like sweet flowers from a fruitful soil, whose odor pervades all nations. Among these is the Pious Union of St. Antony, which has for its object the thanking of God for the miraculous power granted to St. Antony, the imploring of his powerful intercession, the propagation of his devotion and assistance to the poor. The obligations of the Union are to say daily, three times, "Glory be to the Father," etc.; to recite daily the Miraculous Responsory to St. Antony, or, if this be not known, once the Our Father, Hail Mary and Glory; to give an alms to the poor whenever a favor has been obtained through St. Antony, and to receive the Sacraments on the Feast of St. Antony, June 13, or within the Octave. There are many spiritual advantages connected with membership in the Union which, by a decree of August 31, 1897, had its National Centre for the United States established at the Commissariat of the Holy Land, Mount St. Sepulchre, Washington, D. C.

The growth of this widespread devotion to St. Antony has also taken the form of a new charity—St. Antony's Bread. Those who desire to participate in this charity write their requests on a piece of paper, adding a promise that if by the expiration of a given time St. Antony should secure its fulfilment, a certain alms will be given, to be used in buying

bread for the poor. Among these may be numbered the poor students, who, like St. Antony, aspire to the priesthood. Requests so written may be sent to St. Antony's Department (Mt. St. Sepulchre, Washington, D. C.). They will there be deposited on the altar of St. Antony, to whom special prayers are said daily for the benefactors of the students and their intentions.

To a pious woman who sought his aid in an important matter, St. Antony manifested himself and thus instructed her: "Visit my picture in the Church of St. Francis for nine con-

secutive Tuesdays and your request shall be granted." She did so, and the desired favor was obtained. From this circumstance has grown another devotion to the Saint. But the faith of the people has extended the nine Tuesdays to thirteen, in memory of his death on the thirteenth day of June. The Church has sanctioned this pious practice and enriched it with indulgences.

The Miraculous Responsory of St. Antony is a most efficient supplication. This hymn has been chanted for years at the tomb of the Saint in Padua, and is often recited by the Fathers at the request of pilgrims for a particular intention. It is well to recite it in every need, especially if anything be lost or stolen. In honor of the thirteen miracles contained in the Responsory there is the Chaplet of St. Antony, consisting of thirteen Our Fathers, Hail Marys and Glorias, and the Responsory.

St. Antony's Militia is a branch of the Pious Union for young men and boys. Its members are called upon to become apostles of Christ among their fellows, to fight the demon of impurity, to foster a tender devotion to the Blessed Virgin, and to form a league of prayer among themselves. The same indulgences gained by members of the Pious Union apply to the Militia.

It has long been a practice to consecrate children to the Saint, and Christian mothers are urged to place their dear little ones under his protection. These children wear the Cord of St. Antony and their mothers recite the prayers of the Pious Union for them, giving alms to the poor in their behalf.

Many in devotion to St. Antony wear a scapular of gray wool which bears the image of the Saint with the Infant Jesus in his arms, and surrounded by the blessing of St. Antony.

The solicitude of St. Antony even reaches down to the depths of Purgatory. He frequently offered the Holy Sacrifice of Mass for the dead. Hence it has become customary when any one desires his special intercession to have a holy Mass said in his honor for the benefit of his deceased clients in order to prompt his tender soul to mercy in our behalf.

Those who desire more detailed information regarding the devotions to St. Antony may obtain it by writing to St. Antony's Department, Mount St. Sepulchre, Washington, D. C.

On leaving the Chapel of St. Antony we come to the Altar of the Sacred Heart in the Southern Apse.

The Altar of the Sacred Heart

THE devotion to the Sacred Heart is as old as the Church. After the death of the Saviour a soldier pierced this Sacred Heart with a lance and blood and water flowed from it, wherefore the Church adopted the custom of mixing a few drops of water with the wine prepared at Mass for consecration.

But the first manifestation of the Sacred Heart took place in the Cenacle, when our Lord invited Thomas, the incredulous disciple, to place his fingers into the wound of His side.

An altar was erected to this mystery in the Church of the Cenacle on Mount Sion, which is now, unfortunately, in the hands of the Turks. We commemorate on this altar of our Chapel the mysterious manifestation of the love of the Sacred Heart toward human mankind, and we propose to offer special prayers and holy sacrifices here for the innumerable thousands of souls who have fallen from the faith of Christ.

Our Holy Father has ordered that all the

Sacred Heart Altar, and Entrance to Grotto of Nazareth

parishes of the world be consecrated to the Sacred Heart. This devotion has always been a chief feature in the Seraphic Order. In the year 1874 the entire Franciscan Order was solemnly consecrated to the Sacred Heart of Jesus. The manifestation of the Sacred Heart of Jesus to the children of St. Francis reach back to the very beginning of the Order. One day, as St. Antony of Padua was at prayer in the solitude of Mount St. Paul, Mary Immaculate appeared to him and, showing a crowned heart on which was imprinted the image of Jesus Crucified, girt with the Cord of St. Francis, said: "Look up, Antony, and behold the arms that I have carried in my heart ever since my Divine Son suffered on the Cross for the salvation of the world. Whoever adores my Son under this representation shall be preserved from all misfortune, spiritual and bodily."

Another time our divine Saviour appeared to the Blessed John of Alverna. Our Lord was seen by him walking before his little hermitage, and from his Sacred Heart the Blessed John saw flashing rays of light that illuminated the entire forest. Lovingly he kissed the hands of Jesus, and the Sacred Heart emitted a penetrating odor of such fragrance that for many years afterwards the woods and the place where Our Lord had walked retained the rich perfume. In testimony of this prodigy, the pilgrim of today can see the pathway of the Sacred Heart, for though all the mountain round about is covered with a rich verdure, the path is bare and naked, as though the flames leaping from the Divine Heart had burned all about it.

And last of all the grand manifestation of the Sacred Heart to the Blessed Margaret Mary Alacoque is not without a special intervention of the Seraphic Order. All the world knows that our Lord gave to His Blessed servant, as a special protector, our Seraphic Father, St. Francis of Assisi, and history tells us that at the moment when the Blessed Margaret "went to reveal to the world the pierced heart of Jesus Christ," God sent a disciple of the Stigmatized of Alverna, who should direct her, admit her at once to daily Communion, and remove the obstacles

which her brothers sought to place in the way of her entering religious life.

St. Antony of Padua deserves no less than St. Francis of Assisi to be called "the favorite of the Sacred Heart." Three centuries after his death the Ven. Jane Mary of the Cross describes a vision she had on the feast of St. Antony, in which our Lord opened the wound in His Heart, and this Heart, all radiant with light, attracted and seemed in some sort to absorb the soul of St. Antony as the light of the sun absorbs all other light. "In the Heart of Jesus the soul of the Saint appeared to me like a precious gem of radiating brilliancy, which filled all the cavity. * * * Then Jesus took this lustrous gem in His Heart and presented it to His Heavenly Father, who caused it to be admired by the angels and saints."

Next to the Chapel of the Sacred Heart is that dedicated to St. Joseph.

The Chapel of St. Joseph

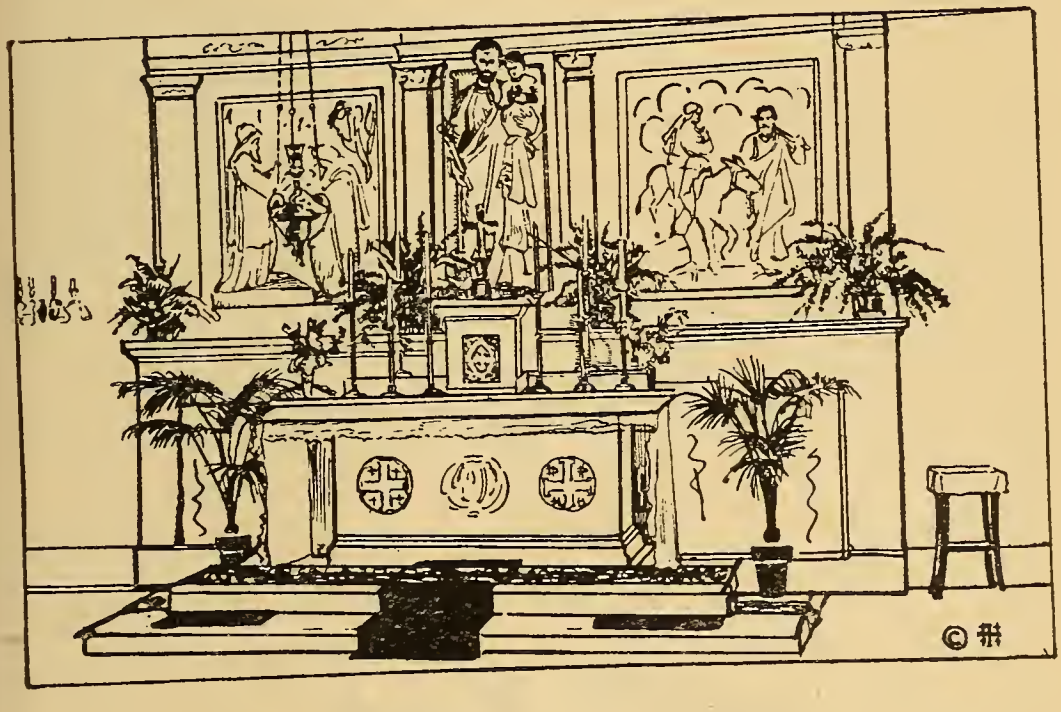
"Joseph . . . being a just man." (*Matt. i,* 19.)

ST. JOSEPH well deserves an altar in the Memorial Church of the Holy Land, for his life and virtues, so intimately connected with those of Jesus and the Holy Family, can not be overlooked. His praise is sung in Holy Scripture, where he is called a "just man," a title that is equal to canonization. And, indeed, must he have been such, since he was privileged to carry in his arms and to caress the Infant Jesus, and to protect the youth of the Lord, Who was submissive to him, obeyed him like a dutiful son, and worked under his direction, being known to the world as the Carpenter's Son.

As Joseph, the son of Jacob, was placed by Pharaoh over his household and the whole of Egypt, so too, the Carpenter of Nazareth was placed by God over His household in this world and made the silent witness of the hidden life of Jesus. Therefore it was that Leo XIII selected St. Joseph as Patron of the Universal Church.

The death of St. Joseph very likely occurred shortly before the public life of our Lord. It is represented by a painting on the wall. Tradition asserts that he died in the arms of Jesus and Mary, wherefore he is invoked as the patron of a happy death.

For reasons stated above the veneration of St. Joseph is quite natural, but his Feast was only introduced into the Western Church after

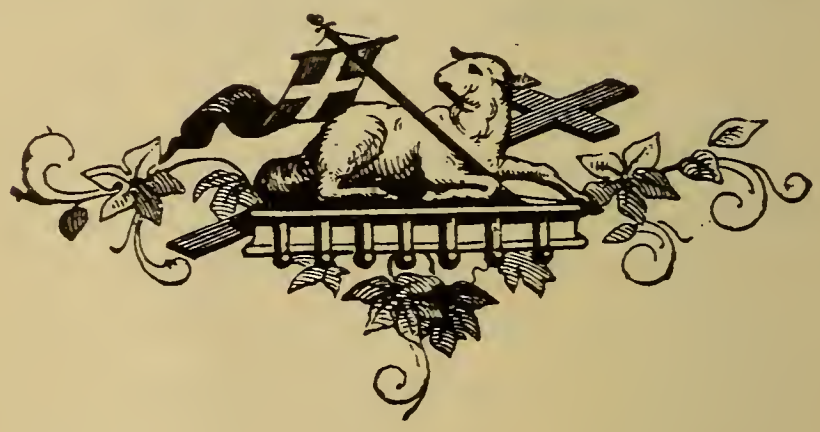


the Crusades. The pilgrims found his reminiscences at Bethlehem and Nazareth, and they brought to Europe the holy office which was then recited by the religious in the ancient monasteries of St. Sabas and Mount Carmel. The Franciscans were the first to adopt it and to sing the praises of the foster-father of

Jesus in their churches. St. Bernardine, the Seraphic son of St. Francis, wrote a masterly and luminous treatise on the virtues and excellencies of St. Joseph, from which, as Father Bouix asserts, all subsequent writers freely drew and inspired themselves.

The statue of St. Joseph, which adorns the altar, represents the Saint carrying the Infant Jesus in his arms. The generous donor of this statue is unknown. Carefully packed and addressed to the Franciscan Monastery, it arrived without any further information. The two panels on both sides of the altar represent the Espousals of St. Joseph to the Blessed Virgin to the left, and to the right the Flight of the Holy Family into Egypt.

Returning from St. Joseph's Chapel to the southern apse, we descend to the Grotto of Nazareth.



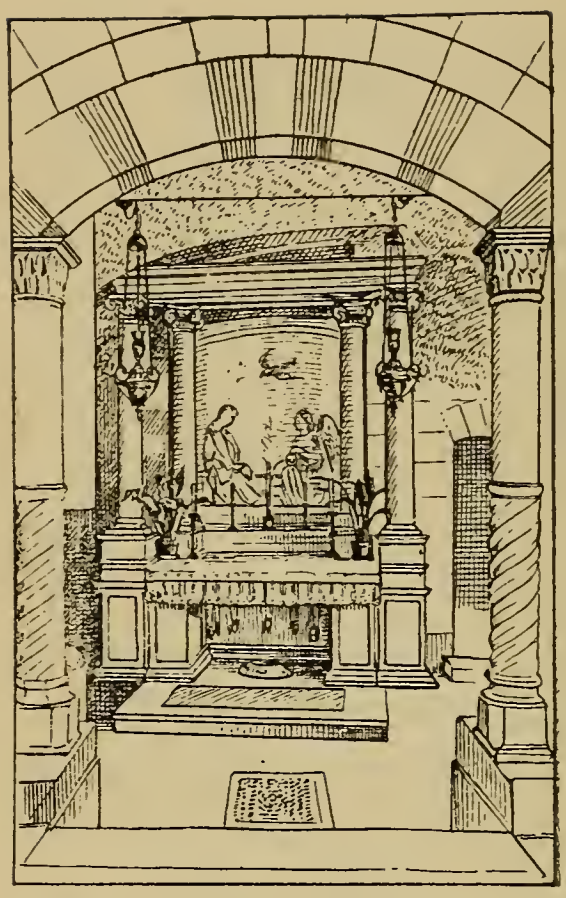
The Grotto of Nazareth

"And He went down with them, and came to Nazareth, and was subject to them." (*Luke ii,* 51.)

NAZARETH, which, according to St. Jerome, means a "Flower," is a little town situated in Galilee, about sixty miles north of Jerusalem. It is not mentioned in the Old Testament, and seemingly, had no great reputation, for Nathanael asked, "Can anything of good come from Nazareth?" (*John i,* 46).

A poetic charm surrounds the name of Nazareth. The message of the Angel, the mystery of the Incarnation, the boyhood and youth of Jesus, the hidden life of the Holy Family, the Workshop of St. Joseph—all these subjects are vividly recalled when the little Galilean town is in question. From there the *Ave Maria* resounded over the entire world and now daily re-echoes from the lips of millions of devout Catholics, who call Mary "blessed."

With these sentiments we now approach the Grotto that brings to our mind the place



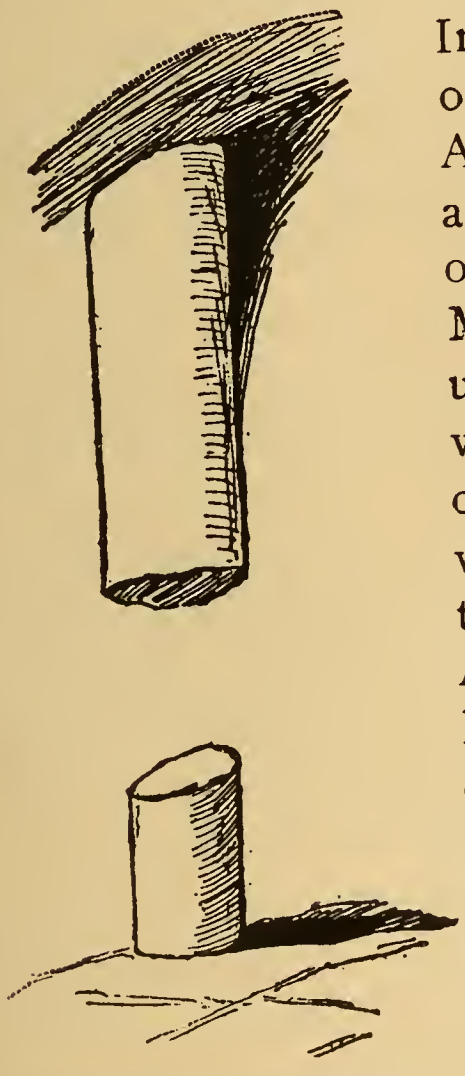
where the Word was made flesh, and where Jesus was subject to His parents, advancing in wisdom and age before God and man.

Descending the stairway that leads to the Shrine, we notice on both sides of the wall two black, vertical bars, surmounted by a circle. These denote the limits of the foundations of the Holy House, which, according to tradition, was transported by the hands of angels, first to Tersata in Dalmatia, in the year 1291, and then, a few years later, to Recanti and Loretto, near Ancona, in Italy, where it has ever since remained.

According to tradition, the house in which the Holy Family lived consisted of one single room. It was built against a natural cave, which thus formed an inner apartment for household purposes. This arrangement is found to this day in some of the poorer houses of Nazareth. Tradition also relates

that the Blessed Virgin was engaged in prayer in the Grotto, when the Angel appeared to her in the opening of the room and greeted her with the words: "Hail, full of grace, the Lord is with thee, blessed art thou among women." (*Luke i,* 28.)

In the open space first entered, which is known as the Chapel of the Angel, there are two altars, the one to the right hand being dedicated to St. Joseph. The painting depicts the Saint instructing the Infant Jesus, and the other, at the left, to St. Anne, who is represented above the altar in the act of teaching her child, Mary. Two steps lead us into the Grotto itself, where stands the Altar of the Annunciation, which in Nazareth marks the very spot where the Archangel announced to Mary that she would become the Mother of the Saviour. Underneath the altar table is a stone from Nazareth, indicating the place of the Annunciation. The altar



The Suspended Column

piece, representing the mystery of this holy place, is a copy of Luca Della Robbia's famous work, "The Annunciation."

At the left of this altar is reproduced a curious feature of the original chapel, a fragment of a granite column hanging from the roof. After the fire of 1638 the Mogrebins (Africans), in search of hidden treasure, cut the column in two, leaving the upper part suspended from the ceiling. A portion of another shaft has been placed under this to prevent any one passing under it.

At the Epistle side of the Altar of the Annunciation a doorway opens into the rear part of the Grotto, which contains an altar dedicated to St. Joseph.

At Nazareth a passageway leads from the Grotto into an interior cave called the Kitchen of the Blessed Virgin. Only the entrance has been indicated here.

So careful has the reproduction of this Holy Shrine been made that even the masonry work, by which the defective Grotto was repaired, is imitated. The rude bench on which the Fathers sit at High Mass has also been reproduced.

From the Chapel of the Angel an entrance facing the Altar of St. Anne leads into a passage, narrow and winding, with burial recesses such as are found in the Catacombs in Rome.

The Catacombs

"Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven." (*Matt. v*, 10.)

WHILE Nero, the blood-thirsty monster, was gloating over the fire of Rome, washing his hands in the blood of Christians, an unknown Commonwealth formed itself under the seat of paganism, that was destined to overthrow the idols and to emerge from the bowels of the earth to occupy the throne of the Caesars.

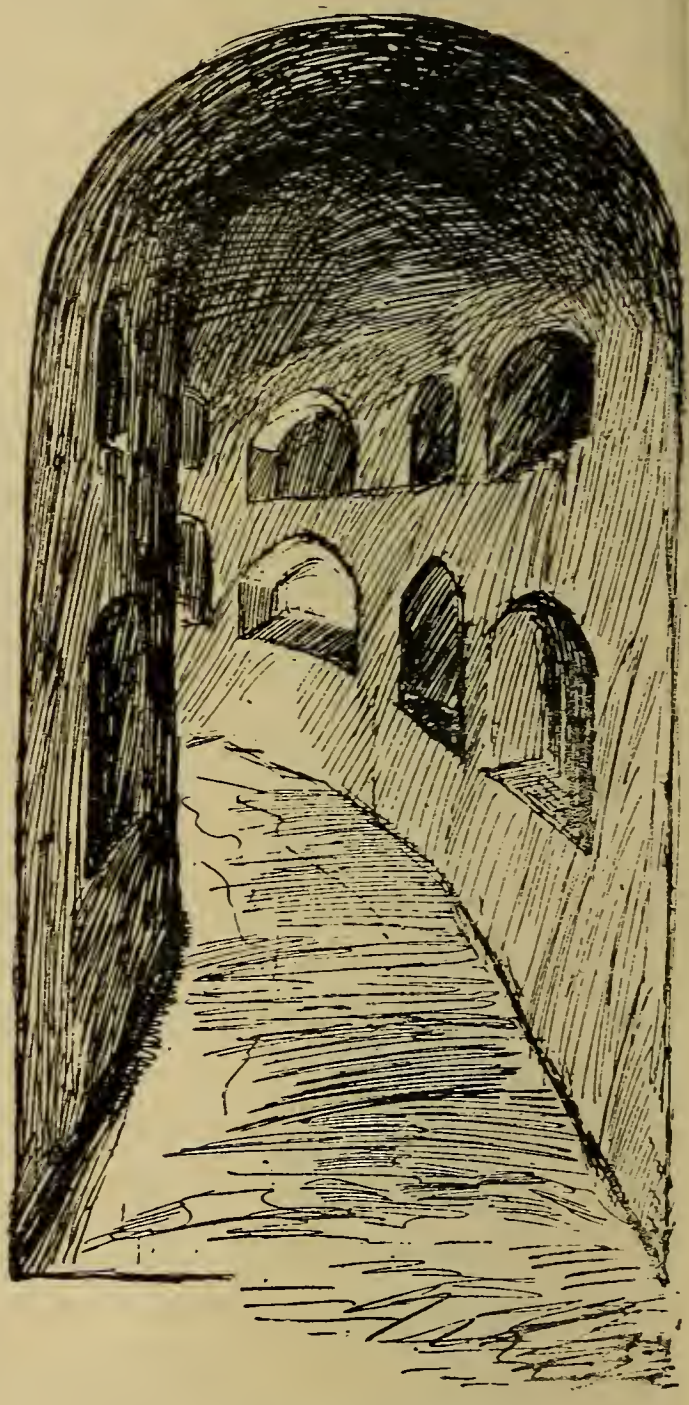
This subterranean Republic was formed in the Catacombs, where the early Christians buried their martyrs and assembled in the dark of the night for the celebration of the divine mysteries.

We can form an idea of the extension of this immense necropolis, which encircled the city of Rome, when we consider that their length has been variously estimated at 600 to 900 miles, of which, perhaps, not one-third has been, up to the present, explored. The num-

ber of bodies interred in the Catacombs amounts to about six millions.

These subterranean galleries were, in some places, three, four, and sometimes five stories deep, and from four to five feet wide. The bodies were laid to rest in the walls and the openings closed with slabs of marble, stone or terra cotta, upon which the epitaph was engraved. At some places cubicula were set apart for nobler families or martyrs of distinction.

A careful study of the Catacombs, their inscriptions, and their pictorial representations, will convince an unbiased



View through the Catacombs

mind that the doctrines of the Catholic Church are the same as those of the Church in the Catacombs, and that the early Christians suffered and laid down their lives in testimony of their love and devotion to those principles of faith which the Catholics of this century firmly believe. Thus the Catacombs are irrefutable proof of the truth and divine institution of our Holy Mother Church, for there we find the mystery of the Holy Eucharist, the dispensation of the Sacraments, the veneration of the Mother of God and the Saints, the Supremacy of St. Peter and his successors. The six millions of Christians buried there lived and died for this faith and testify to one Baptism, one faith, one Lord and Father of all and to "Jesus Christ, yesterday, today and the same forever." (*Hebr. xiii,* 8.)

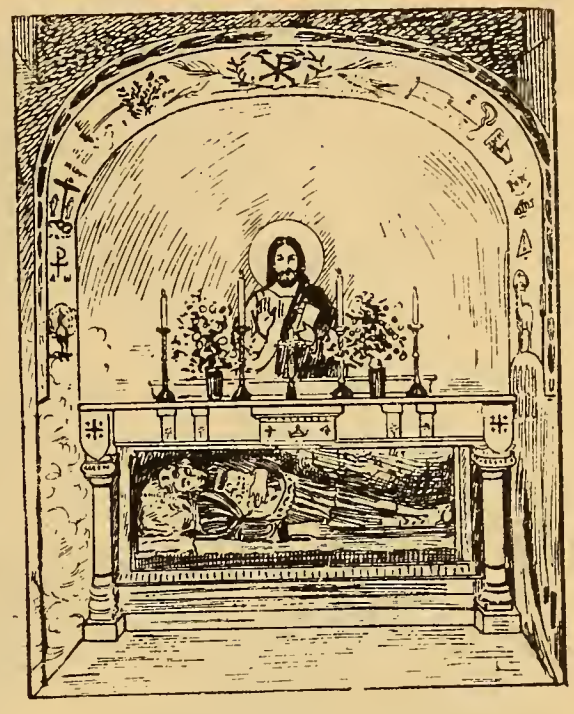
In the beautiful novel, "Fabiola," by Cardinal Wiseman, we are given a realistic and striking picture of the life and faith of the early Christians together with a vivid description of the Catacombs.

Our catacombs are a faithful copy of those in Rome; and these tombs and bare walls seem to say as we read on some of the epitaphs: *"Sta, Viator,"* "Stand, a little while, O Wanderer, and consider the price at which thou hast been bought."

The Martyr's Crypt

"I saw under the altar the souls of them that were slain for the Word of God." (*Apoc. vi,* 9.)

THIS subterranean Chapel, circular in form, is an imitation of one of the many Chapels to be found in those maze-like hiding places of the early Christians. The relics of St. Benignus, brought from the Roman catacombs, finds here a resting place under the altar. It was transferred from the Cathedral at Narni to Mount St. Sepulchre, where it will receive the veneration of the faithful, who, while descending underground, will remember amid how many persecutions and hardships the first Christians professed their faith.



The crypt is directly under the main altar.

The decorations are in the ancient style of those used in the Catacombs. In the niche the Saviour is represented raising His hand in blessing. The figure to the right is St. Stephen, the first martyr of Jerusalem. The one to the left, St. Benignus. The picture of the Saviour is surrounded by a series of symbolic figures.

The symbolism of the early Christian Catacomb pictures had a deep religious meaning, and the symbols introduced in this fresco, copied from the originals in the catacombs of Rome, are examples of the more important ones. Beginning with the left lower corner they are:

1. The Peacock or Phoenix, the emblem of the resurrection of the body.
2. Alpha and Omega, the beginning and the end.
3. The Anchor, the symbol of hope.
4. The Church emblematized as a tree bearing fruit, and sheltering a lamb.

5. The White Dove, symbol of innocence.

6. The central monogram consisting of the interwoven Greek letters X and P, which is an abbreviation of the word *Christ*.

7. The Dove bearing the olive branch, symbol of peace.

8. The Banner of Christ conquering the evil one, represented by the reptile, and the inscription, "In this sign thou shalt conquer."

9. The Hand, holding tablet on which appears the inscription: "Thou wilt live."

St. Benignus

10. The Fish, symbol of Christ.

11. The Triangle, symbolizing the Holy Trinity.

12. The Lamb, symbol of Christ standing on the rock, from which flow the four fountains, figuring the four Gospels, whence flow the waters of salvation.

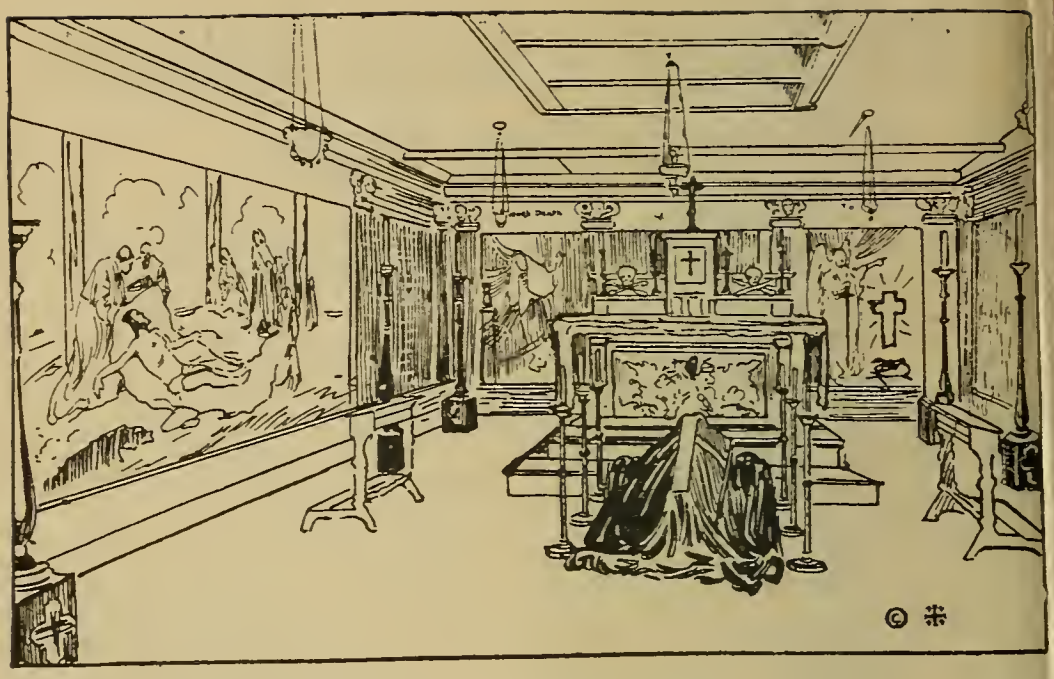
From this crypt a short passageway leads to the Chapel of the Suffering Souls in Purgatory.

The Purgatory Chapel, Dedicated to the Holy Souls

"It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins." (*II Mach. xii,* 46.)

THIS chapel, with its funeral decorations, is in a special way intended to remind us of the fleeting character of life, and of death, the inexorable enemy of mankind, which invariably ends our days. The black draperies, the funeral candelabra, the skulls on the capitals of the pilastres, and the decorative panels, where the thought of death alternates with that of the resurrection, all remind us of the words of Solomon: "Vanity of vanities and all is vanity!"

Death is a terror to all, spares no class of society, no age, no sex, no calling in life, no spiritual nor temporal authority. Suddenly and without warning it comes to men without regard to circumstances; the individual that is summoned must obey the fatal call and begin his march to the grave.



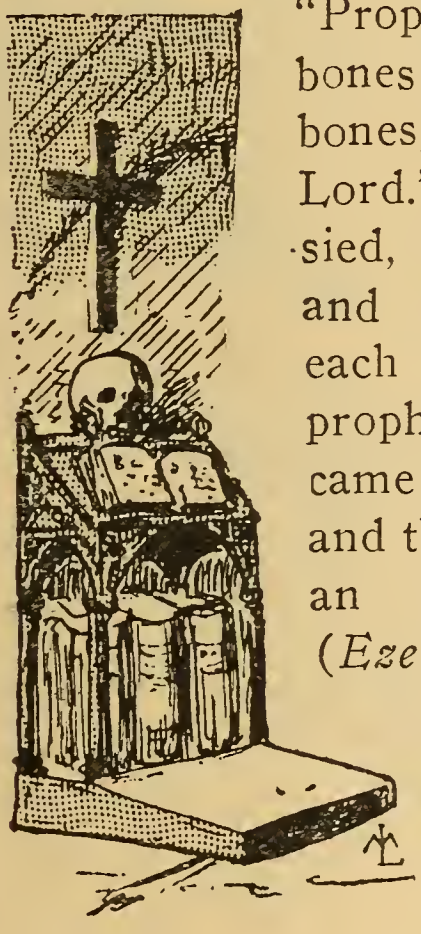
But death, so formidable to those who have set their hearts on the treasures and pleasures of this life, becomes a warm friend and a welcome liberator to him who considers this visitor in his real quality as a messenger of God. Death leads on to resurrection. From this vale of tears it transports unto the realms of eternal bliss.

This Chapel contains an altar on which the Holy Sacrifice of Mass is offered for those who die in the adjoining Friary and for the happy repose of all deceased benefactors. Underneath the altar table we see an appropriate panel imported from France, which represents the Suffering Souls in the midst of engulfing flames, looking up to our Blessed Lady, who intercedes for them. Comforting angels appear above them coming to their aid

and bearing the comforting fruits of the prayers and holy Sacrifices offered in their behalf by their friends upon earth.

Of the different paintings in the Chapel, the one to the left represents the lifeless body of Christ, "the first begotten of the dead," laid out under the cross. He is surrounded by His friends, and His dear Mother looks with grief and sorrow upon her Divine Child, mutilated by the cruelty of those whom He had so often befriended.

Opposite this panel we see the vision of the prophet Ezechiel, to whom the Lord said as He showed him a plain full of bones: "Prophesy concerning these dry bones and say to them: 'Ye dry bones, hear ye the word of the Lord.' And the prophet prophesied, and behold, a commotion, and the bones came together, each one to its joint. And he prophesied again, and the spirit came into them and they lived: and they stood up upon their feet an exceeding great army." (*Ezech. xxxvii,* 1.)



Behind the altar to the left we see Death opening the curtain and making his sudden appearance, while

R E Kepler

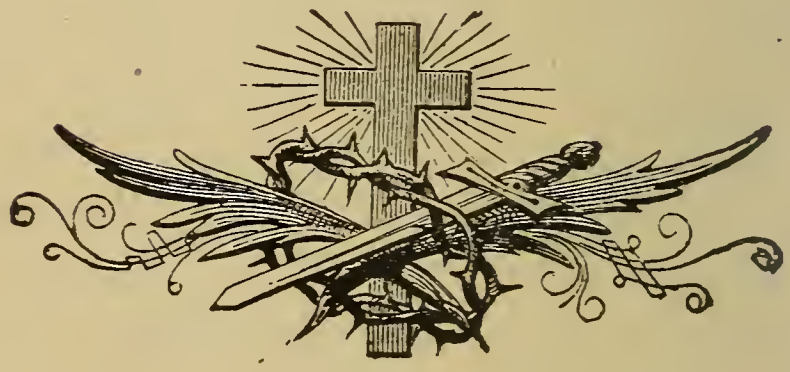
on the other side the Angel of God reveals to us eternal life, figuratively indicated by the luminous cross, hovering over the heavenly Jerusalem and conveying the idea that through death we are invited to the possession of everlasting happiness.

The two panels on each side of the entrance to the Chapel show Tobias burying the dead and Christ raising Lazarus. The Ionian capitals of the pilasters are ornamented with skull and cross-bones, before which funeral candelabra burn. All these representations bring before the mind of the pious visitor the certainty of death and the sufferings of those who are detained in the ante-room of heaven until they have atoned as though by fire for the lesser faults and shortcomings that keep them from appearing before the Throne of God. It is as though we hear their pitiful supplication: "Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me." (*Job,* 19-21.)

Just as the astronomer gazes through his telescope into the starry world above and discovers wonders invisible to the naked eye, so the saints, bent on unraveling the mysteries of eternity, discover through the dark valley of death those beautiful shores of which the Apostle says: "That eye hath not seen, nor ear hath heard, neither hath it entered into

the heart of man, what things God hath prepared for them that love Him." (*Rom. v*, 12.)

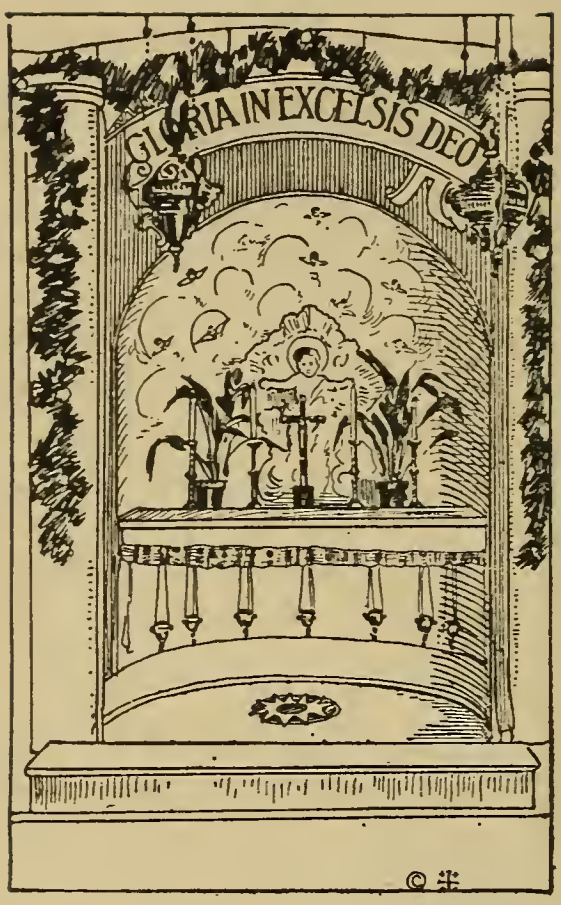
Retracing our steps from the Purgatorial Chapel into the Martyr's Crypt, and turning to the right we follow the Catacomb passage until we reach the Grotto of Bethlehem.



The Grotto of Bethlehem

"Let us go over to Bethlehem and see this word that is come to pass, which the Lord hath shewed to us." (*Luke ii*, 15.)

BETHLEHEM, formerly Ephrata, is often mentioned in Holy Scripture and the story of Jacob, Ruth, and David are intimately connected with the little town out of which came forth the Ruler of Israel. The dawn of the redemption broke from there over the world, when, at the time of Caesar Augustus, the days were accomplished and Christ the Lord was born in the City of David. And ever since the eyes of Christendom have rested on the "Villa of Christ," as St. Jerome styles the native city of Jesus. St. Helena erected a beautiful basilica over the lowly stable, which, according to the custom of the country and to the testimony of St. Justin, the Martyr, of the second century, was a grotto where the shepherds sought shelter for their flocks in the cold and rainy days of winter.



This grotto, as it exists today in Bethlehem, is faithfully represented here with all its irregularities. In the semicircular niche between the two stairways we behold the birthplace of the Saviour, indicated by a silver star under the altar, which bears the inscription: *"Hic de Virgine Maria Jesus Christus natus est."*— "Here Jesus Christ was born of the Virgin Mary." Around it burn lamps, and above it a marble slab forms the altar table, and in the niche we see a relief figure of the Infant Jesus surrounded by a glory of singing angels.

Turning to the right there is a little recess in the Grotto, where the shepherds were wont to place the feed for the animals. In this humble manger the Blessed Virgin laid the Infant Saviour of the world on hay and straw to keep Him warm in the cold winter's night, as it is expressed by the words of Holy Writ:

"And she brought forth her first-born and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no place in the inn." (*Luke ii,* 7.)

Here it was that the shepherds hastened to pay their homage to to the Divine Child. We do so likewise by venerating here a beautiful figure of the Infant Jesus, which was blessed in the original place of the manger at Bethlehem. Here, too, it was that the wise men of the East, Caspar, Melchior, and Balthasar, bowed low in adoration. The place where they knelt is marked by an altar, known as the Altar of the Wise Men, above which is to be seen a painting, "The Adoration of the Magi," where, in Bethlehem, daily Mass is offered by the Franciscan Fathers for the benefactors of the Holy Land. The two stairways leading from the crypt to the church above will remind all those who have been

in Bethlehem of the Latin and Greek stairways in the Church of the Nativity, which are here reproduced.

The Grotto is covered with tapestry, curtained all round. To the left, as in Bethlehem, we notice a bench, near which the Turkish sentinel stands guard. The rear wall of the Grotto is adorned with a painting of the Angels appearing to the shepherds and announcing to them the birth of Christ.

On Christmas night the same ceremonies as are performed in Bethlehem are carried out in this Grotto, with all their pomp and splendor. After midnight Mass the figure of the Infant Jesus is carried hither in solemn procession, and the Gospel of the Holy Night is sung by the deacon, who reverently places the sacred Image on the star-marked spot of the Nativity. At the words: "and laid Him in a manger," he transfers it to the Manger. This ceremony is followed by Holy Mass, and the little Grotto remains crowded with pious worshippers until early morning.

So much as regards the Church. It remains to mention the other places of interest on Mount St. Sepulchre.

A Glimpse of the Monastery

"Blessed are they that dwell in Thy house, O Lord; they shall praise Thee for ever and ever." (*Ps. lxxxiii*, 5.)

THE Monastery of Mount St. Sepulchre is a missionary institution, which has for its object the education of such generous souls as feel themselves prompted to serve the Holy Land in the Order of St. Francis. This part of the building is separated from the Church by a large corridor into which visitors are admitted. The Monastery is a large rectangle, with a courtyard in the centre, which is laid out as a garden with walks, flower beds and shrubbery. The centre is occupied by a cistern of great dimensions, in which the rain water from the roof is collected and stored up against summer droughts. The old oaken bucket reminds us of early times, and serves when it falls back into the cistern with a splash to keep the water wholesome and fresh.

The inner courtyard is surrounded on the first floor by the traditional cloister, which

The Cloister

not only facilitates communication between the various parts of the building, but also affords the Friars a place for the required exercise and recreation during inclement weather. This ambulatory presents a charming picture and is, perhaps, the most characteristic part of the whole building. The restrictions of the Seraphic Rule and the lack of funds have prevented us from decorating it in that artistic style found in the old abbeys, where beautiful carved columns and intricate screen work produced a pleasing aspect. The spirit of St. Francis demands strict simplicity, and the endeavor has been to follow this to the letter.

The cloister has a counterpart in the basement of the building, with the difference only that it is enclosed and lighted by windows. In the basement are the various workshops, storerooms, the kitchen, pantry, and cellar.

Before leaving Mount St. Sepulchre, a visit should be paid to the Grotto of Lourdes.

The Grotto of Lourdes

"Thou art all fair, and there is no spot in thee." (*Cant. iv, 7.*)

THE little town of Lourdes in the south of France has become of world-wide fame. Pilgrims flock there by the thousands every year from all parts of the globe to venerate the Grotto, in which the Blessed Virgin, under the title of the Immaculate Conception, appeared, more than half a century ago to a poor, fourteen-year-old girl named Bernadette Soubiroux. The first of the eighteen apparitions occurred on the 11th of February, 1858. This mysterious vision, seen in the hollow of the Rock of Massabielle, was that of a young and fair Lady, described as "lovelier than I have ever seen," by the favored Bernadette. It was only after four years, when the apparitions had been fully established by a continuous series of miracles, that its authenticity was admitted by the Church.

Since then no other Shrine has attracted such throngs. The railway company estimates

that over one million pilgrims and travellers stop at Lourdes per annum. Over 4,000 wonderful cures have been obtained at the Shrine within the first fifty years of the pilgrimages. The certificates of these maladies and cures can be inspected by all physicians at the *Bureau des Contestations.* The *Annales des Sciences Physiques,* a sceptical review, in the course of a long article apropos of this faithful study, says: "On reading it, unprejudiced minds cannot but be convinced that the facts stated are authentic." As a matter of fact, no natural cause, known or unknown, is sufficient to account for the marvellous cures witnessed at the foot of the celebrated rock where the Virgin Immaculate deigned to appear. They can only be from the intervention of God. (*Catholic Encyclopedia.*)

The fascination of the miraculous happenings at Lourdes has spread over the globe and has prompted the faithful to transplant into their own climes a representative Grotto of the Pyrenees. Even the late Pontiff, Leo XIII of blessed memory, had one erected in the Vatican gardens, where, kneeling at the feet of the Immaculate Virgin, he could pour out his heart to her and obtain strength and consolation.

Long before the publication of the dogma of the Immaculate Conception by Pope Pius

The Grotto of Lourdes

IX in 1854, it had been the noted privilege of the Franciscan Order to defend that glorious title of the Mother of God. The brilliant efforts of the Friar Duns Scotus, the famous Doctor of the Franciscan School of Theology, were, beyond doubt, largely instrumental in bringing this beautiful prerogative of Mary to a successful issue. The Franciscan Order proudly claims the Virgin Queen of Heaven, under this pre-eminent title of the Immaculate Conception, as its heavenly Protector; and our beloved Republic boasts the same favor.

Not without reason, then, have we desired to see on the Monastery grounds a fac-simile reproduction of the Grotto of Lourdes, wherein the Bl. Virgin herself proclaimed the corroboration of the teaching of the Franciscan Order and declared herself the Immaculate Conception. Thanks to the generosity of pious benefactors and many friends, this desire has been realized and we have succeeded in placing before the eyes of our pilgrims an exact reproduction of the celebrated Grotto. May it inspire all those who visit it with a greater love for the Virgin Mother of God, and may it become a source of untold blessings to all who implore there the powerful intercession of Our Lady of the Immaculate Conception.

Our Grotto of Lourdes is situated in a

valley, which lies to the south of the Monastery and is accessible therefrom by a stairway leading down to the Shrine. Here the pious pilgrim can address his prayers to the Immaculate Queen of Heaven, to whom Mother Church applies these beautiful words of Holy Scripture: "Thou art all fair, O my love, and there is no spot in Thee." (*Cant. iv, 7.*)

The new Grotto was solemnly dedicated amid a great concourse of people in the afternoon of the 15th of August, 1913, the feast of the Assumption of our Blessed Lady. His Lordship, the Right Rev. Charles W. Currier, Bishop of Matanzas, Cuba, rejoicing that he was privileged to exercise his first pontifical function in honor of Mary Immaculate, officiated, blessing the Grotto, Altar and Statue. An eloquent sermon was preached by Fr. Godfrey Hunt, O. F. M., and the inaugural ceremonies were closed with the chanting of Litanies and hymns in honor of the Blessed Virgin.

The following day a pilgrimage of orphans, led by the Sisters of Charity, came to venerate the Mother of God at her new Shrine, and not many days had passed when the Blessed Virgin granted her first signal favor at the Grotto by obtaining the grace of an extraordinary conversion.

The Alverna Chapel

"O all ye fowls of the air, bless the Lord." (*Dan. iii,* 80.)

AFTER God men; after men nature. St. Francis linked these terms together in his mind and in his affection, as they are linked in reality and in life.

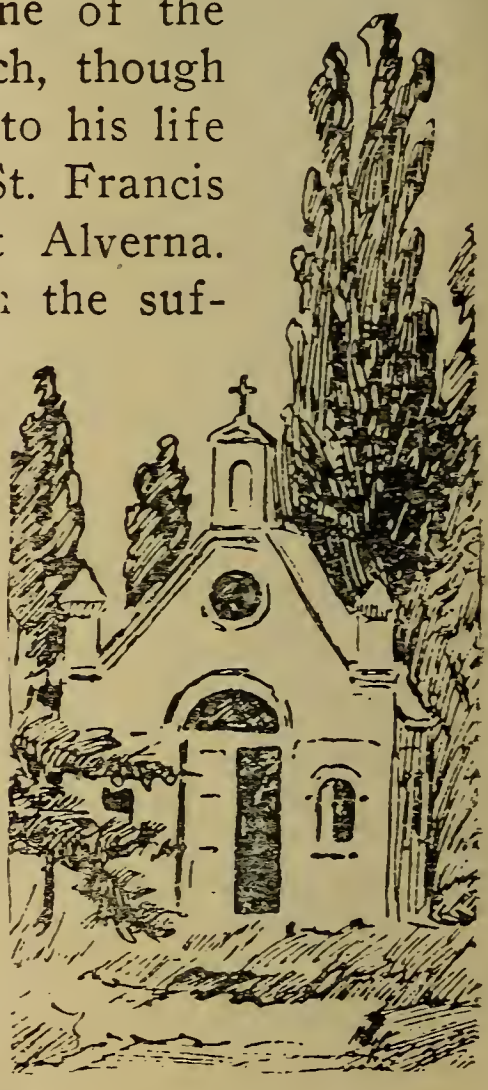
As a child his face used to light up at the sight of flowers, he delighted to inhale their perfume. As a young man, he was most sensitive to the beauty of this world. A fine view, luxuriant vegetation, the play of light and shade, the increasing movement and flow of water, all such things he appreciated and loved. After his conversion and in later years he did not change in this respect. Nature was to him always a friend; she gave him wings for his piety.

To honor and commemorate the love of our Holy Father for nature, a little oratory has been erected which recalls the wayside chapel of the fair Umbrian plain.

It stands in a lonely grove apart from the Monastery and is surrounded by pine and

cedar trees where the birds love to nestle and where the nightingale sings its evening song. The seclusion of this retreat reminds us of Mount Alverna, where St. Francis delighted to dwell in his beloved solitude. The little chapel is intended for the use of the Friars only and has been erected with the aid of the young men's Tertiary Fraternity of New York. It contains a beautiful statue of St. Francis, representing him rapt in meditation and surrounded by his "little brothers and sisters, the birds," as he loved to call them.

We refer here to one of the beautiful incidents which, though full of simplicity, gave to his life the charm of poetry: St. Francis was staying on Mount Alverna. He had passed through the sufferings and the ecstasy of the Stigmata. He was spiritually in a supernatural state, but his mind was marvellously open to all things, and he was highly sensible to the beauty of the world. In the evening the songster of the woods began one of its finest melodies on a tree



A Vista in the Grounds

hard by. Francis listened, and was filled with emotion. Brother Leo was beside him. "Answer it," said Francis to him. Brother Leo excused himself, on account of his bad voice. Francis took the part and answered the nightingale. The Saint and the bird sang alternately. Part of the night was spent in this contest. He made the bird come on his hand, caressed it gently, congratulated it on having gained the victory, and said to Brother Leo: "Let us give our brother, the nightingale, something to eat; he deserves it more than I do."

The bird ate some crumbs from the hand of the Seraphic Father, and flew away with his blessing.

St. Bonaventure says, that going back to the first origin of things, St. Francis considered all creatures as having come from the paternal bosom of God. For this reason he invited them all to glorify their Maker, and composed that beautiful hymn of creation, which the moderns sometimes call the "Canticle of the Sun," although he himself called it the "Praises of the Creatures." "In it we feel," says M. Ozanam, "the breath of that Umbrian terrestial paradise, where the sky is so brilliant, and the earth so laden with flowers!"

On certain days, such as Corpus Christi, the Feast of St. Francis, and All Souls, visitors are allowed to take part in the procession to the Alverna chapel, as well as to the Cemetery.

The Canticle of the Sun

By St. Francis.

(*Translated from the Original.*)

Most high, omnipotent, good Lord,
Thine be the praise, the glory, the honor and all benediction;
To Thee alone, Most High, do they belong;
And no man is worthy to mention Thee.

Praised be Thou, my Lord, with all Thy creatures,
Especially the worshipful Brother Sun,
Who gives the day, and through it illumines us;
And he is beautiful and radiant with great splendor,
Of Thee, Most High, he bears significance.

Praised be Thou, my Lord, for Sister Moon and for the Stars;
In heaven hast Thou formed them clear, and precious and lovely.

Praised be Thou, my Lord, for Brother Wind
And for the air and for cloudy and fair and every weather,

By the which Thou givest sustenance to Thy creatures.
Praised be Thou, my Lord, for Sister Water,
The which is very useful and humble and precious and pure.

Praised be Thou, my Lord, for Brother Fire,
By the which Thou lightest the night
And fair is he and gay and mighty and strong.

Praised be Thou, my Lord, for our Sister, Mother Earth,
The which sustains and governs us
And produces divers fruits with colored flowers and herbs.

Praised be Thou, my Lord, for those who pardon for Thy love
And endure infirmity and tribulation.
Blessed those who shall in peace endure,
For by Thee, Most High, they shall be crowned.

Praised be Thou, my Lord, for our Sister, the Bodily Death,
From whom no living man can escape.
Woe to those who die in mortal sin;
Blessed those who are found in Thy most holy will,
For the second death shall do them no harm.

The Cemetery

"Blessed are the dead who die in the Lord." (*Apoc. xiv*, 13.)

FOR the Christian, death is only a transition to a better life. It was for this reason that the early Christians called their burial-places sleeping rooms. They walked in the Catacombs and prayed among their dead, who had preceded them with the sign of faith and were sleeping the sleep of peace.

Following this custom, the monks of old buried their brethren in the churches and cloisters, where they could hold spiritual discourse with them; or they laid them away in subterranean vaults under the main altar on which the Holy Sacrifice of Mass was offered for their benefit. Thus by daily meditation, death lost its horror, and was hailed as the welcome friend that invited them to a happier existence.

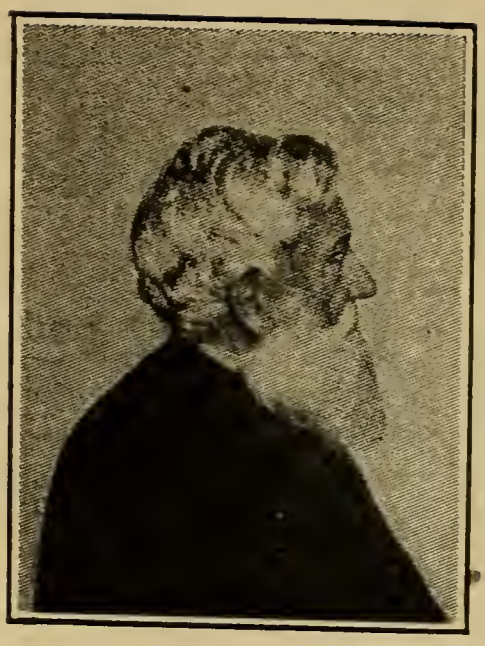
Since, however, modern laws, in a vain endeavor to rid the living of the tremendous thought of death, have removed the deceased

as far as possible from the habitations of men, the cemeteries have been transferred outside the cities and turned into parks, where the thoughtless crowds promiscuously come and go, mindless of the dreadful thought of eternity, and without a prayer.

Our faith teaches us that "it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." (*II Mach. xii,* 46.) To this end we have clung to the old christian idea of keeping our cherished dead among us, and in the Monastery grounds, we have laid out a resting place, to which our brothers in life may go to pray for the repose of their departed confréres. And as they shall have done, so it will be a consoling thought to them to know that, in after years, when death will have laid them in that same graveyard, others will continue to come to offer a silent prayer for the eternal welfare of their immortal souls.

The cemetery, dominated by a large white cross, lies on the slope of the hill, facing the east. It is an attractive, grassy plot, dotted with cedars, willows, shrubs and white-rose-bushes, and here our departed brethren await the great summons of the final Resurrection Day.

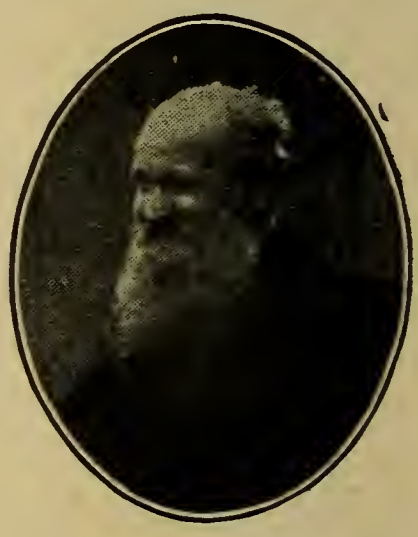
Since the establishment of the cemetery ten years ago, five of our members have been interred there: Brothers Christopher, Gabriel, Marianus, Marcellinus and Isidore. Many of



Bro. Marianus

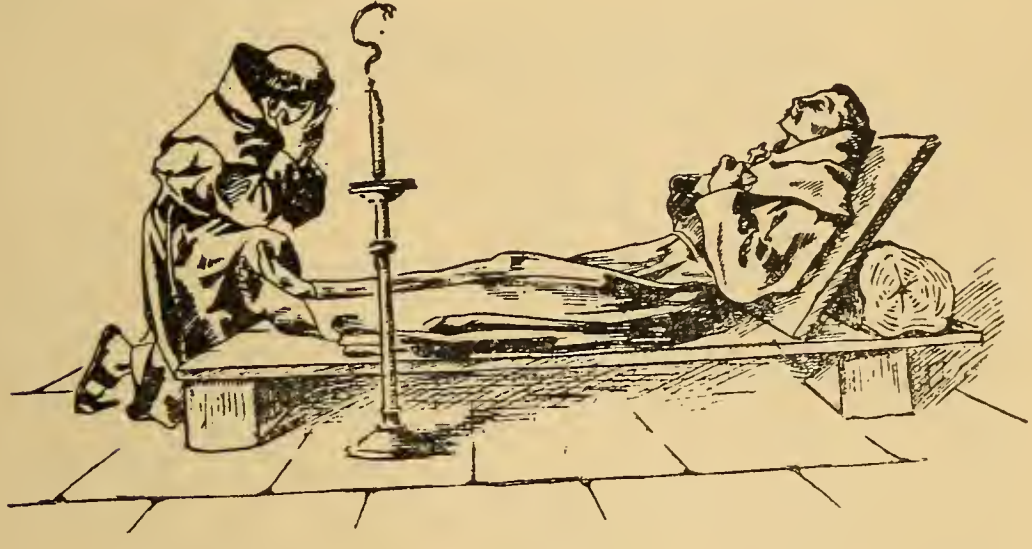
the visitors to the Monastery will recall the venerable figure of Brother Marianus. For ten years he fulfilled the delicate office of porter. It was in this capacity that the thousands who were received by him, found him always cheerful and obliging, patient and edifying in his piety and devotion. Innumerable were the prayers the good old Brother told during the day, and, like St. Paschal, he would spend every spare moment before the Blessed Sacrament. He died in his 86th year, full of merits and goods works.

The last one to be carried to our little cemetery was Brother Isidore. He was one of the pioneers of Mount St. Sepulchre. Having been sent here in the beginning, he set about the by no means easy task of bringing beauty and order out of the chaotic mass of wild and overgrown woodland. A skilful gardener, he succeeded in turn-



Bro. Isidore

ing the wilderness into a most attractive demesne. Vineyards, orchards and pretty garden landscapes soon adorned the once forlorn Mount, while the bottomland was made to yield every kind of vegetable produce. The good Brother, lamented by friends here and abroad, passed away on October 23, 1912, in his 75th year, and was laid to rest in the peaceful cemetery his own hands had helped to shape. May the souls of our dear Brothers rest in peace!

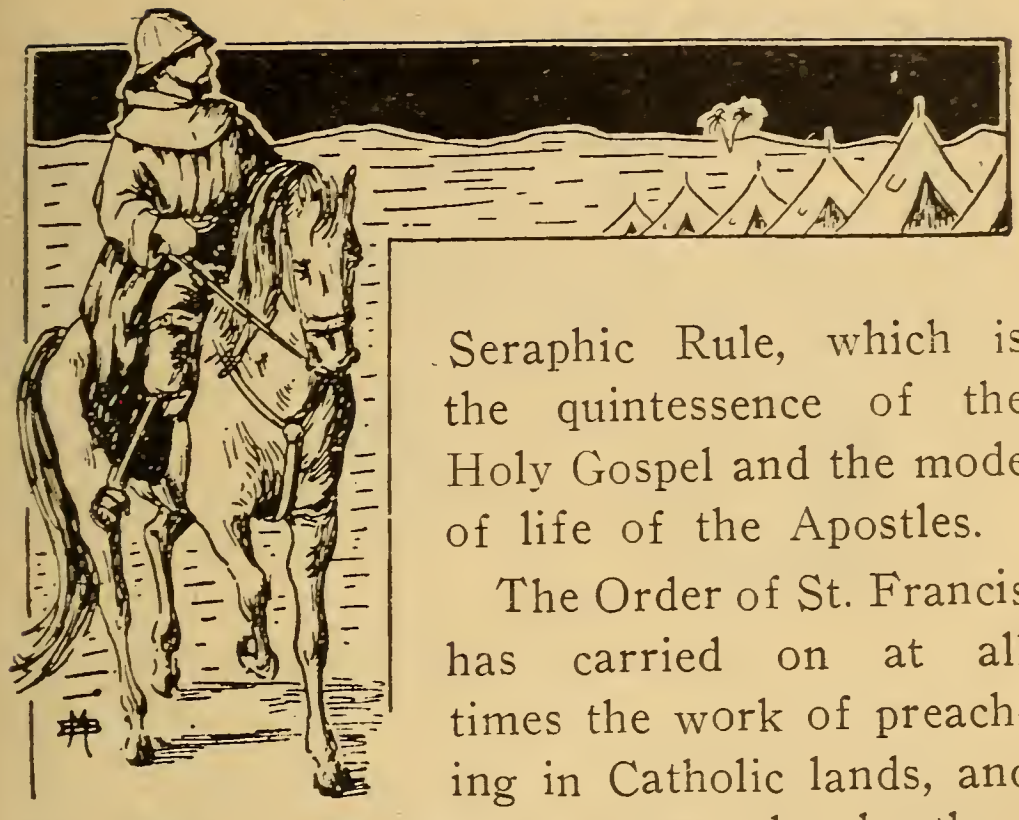


Requiescat in pace

The Order of Friars Minor and Its Missions in the Church

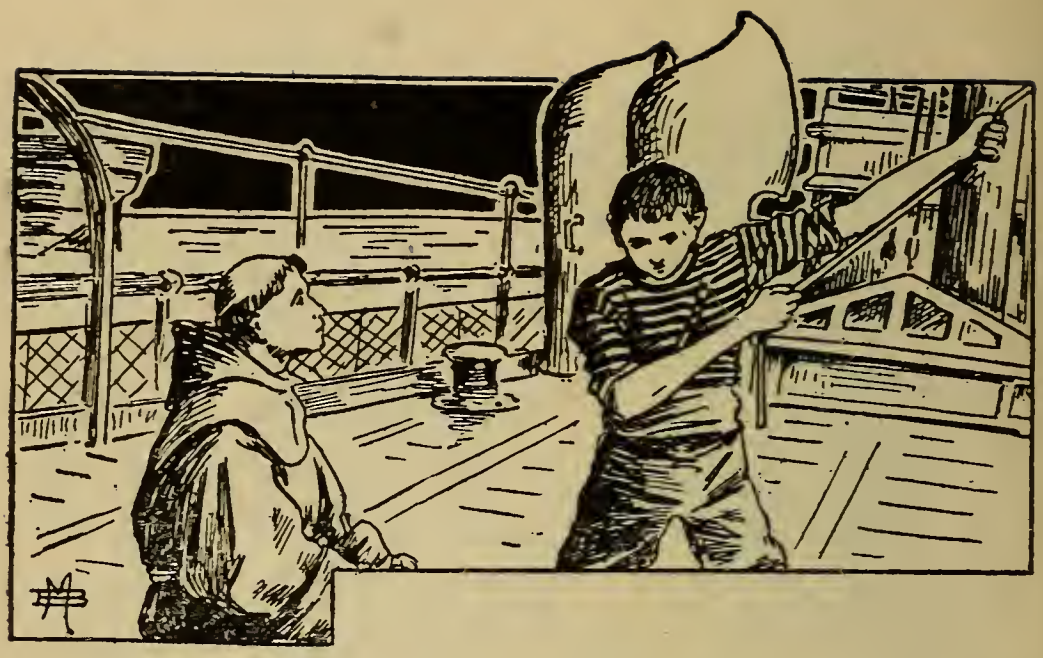
"Go ye into the whole world, and preach the Gospel to every creature." (*Mark xvi*, 15.)

AFTER the death of St. Francis, his children journeyed to all parts of the world, adhering faithfully to his spirit which had inspired them and continuing their heaven-sent mission with unremitting zeal. This new soldiery which God had given to the Church was destined to revive the spirit of Jesus Christ among the Christian nations; and for the accomplishment of this divine mission our Lord Himself dictated to St. Francis the



Seraphic Rule, which is the quintessence of the Holy Gospel and the mode of life of the Apostles.

The Order of St. Francis has carried on at all times the work of preaching in Catholic lands, and the work of missions among the heathen. Volumes might be written on the labors, sufferings and triumphs of the Franciscan missionaries; no Order in the Church has surpassed them in zeal for the propagation of the Gospel. St. Francis himself visited the Holy Land, presented himself before the Sultan of Egypt (1220) and endeavored to convert him, and sent five Friars to Morocco, who were all martyred. Franciscans preached in Tartary about the middle of the thirteenth century, and in China and Armenia before the end of it. By a bull of Clement VI (1340) the guardianship of the Holy Places at Jerusalem was committed to the Order, and they still retain it. Franciscans were established in



Bosnia in 1340, in Bulgaria about 1366, and in Georgia (Caucasia), 1370. We find them taking a large share in the conversion of the natives of the Canary Islands in and after 1423; they entered Abyssinia in 1480, and about 1490 established a mission on the Congo which bore great fruit. The Order was instrumental in the discovery of America. Fr. Juan Perez de Marchena, guardian of a convent near Seville, himself a learned cosmographer, entered warmly into the designs of Columbus, and used his influence with Queen Isabella, whose confessor he had been, to persuade her to fit out the memorable expedition of 1492. In the following year Fr. Juan Perez himself went to America and opened the first Christian Church in the New World, at a small settlement in the island of Hayti. Not to speak of the Franciscan missions in India, Brazil and

Peru—it was the Friars Minor who were welcomed to Mexico by Cortez in 1523, and who, under their holy leader, Martin de Valenza, planted Christianity firmly in that empire, whence they went forth to preach the gospel in New Mexico (1580), in Arizona, in Texas (1600), and, lastly, in California (1769). The numerous Franciscan Missions in the Southwest were appropriately named by contemporary writers: "The Kingdom of St. Francis."

There is no savage nation which the Franciscan missionaries have not sought to evangelize; no land so distant or shore so unknown that they have not watered it with the sweat of their brows and often with their very life's blood. And even in this, our day, their apostolic zeal has not abated, for their missions continue in all parts of the globe. The disciples of St. Francis are found in Asia, under the burning sun of Africa, in the vast regions of North and South America, and among the savage tribes of the South Sea Islands.

The Franciscan Apostolate

The Order of St. Francis has never separated learning from the apostolate. Preaching was, it is true, the last principle of the Order which suggested itself to St. Francis, but he gave to their preaching a solid foundation in sacred knowledge. The Friar Minor should draw the inspiration of his eloquence from the pure sources of theology. It was the Order of Friars Minor that, having consoled and rejoiced the Church by the indefatigable zeal of its apostles, illumined it by the wisdom of its doctors. And it is not one of the least of the glories of the Order that its most illustrious men have regarded their lives and their works as belonging to Mary Immaculate, their august patron. They made use of their learning and their brilliancy to defend that which was called the "Franciscan opinion"—that is,

On the Battlefield

the Immaculate Conception of the Blessed Virgin Mary.

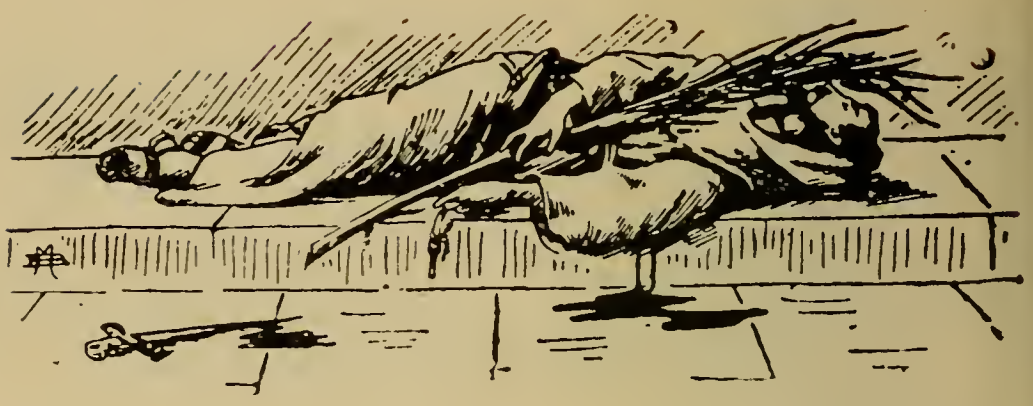
But the Order of St. Francis does not esteem learning unless it is coupled with the practice of the highest Seraphic virtues. There are at present over 381 Saints, Blessed and Venerable, who belonged to the three Orders of St. Francis. In addition to these servants of God who have been raised to the honors of the altar, there are also several thousand holy men and women to whom the title of Blessed is given in the martyrology of the Seraphic Order, as well as a large number who enjoy a wide public veneration, but whose cultus has not yet been formally approved by the Church.

During the past two centuries the children of St. Francis have not ceased to add to the

hosts of heaven, after they had enriched the earth by the sweet perfume of their virtue. According to statistics published in 1909 the Causes of Beatification of no less than 151 members of the Franciscan Order were then pending. Of these holy Servants of God, thirty-seven lived during the nineteenth century. Pre-eminent among these latter are Fr. Emmanuel Ruiz, O. F. M., and his companions massacred at Damascus in 1860; Fr. Magin Catala, O. F. M., who died in California in 1830; Ven. Ludovico da Casoria, O. F. M., who died at Naples in 1885; Fr. Peter Lopez, O. F. M., who died in Corsica in 1898; Fr. Valentine Paquay, O. F. M., who died in Belgium in 1905. Others who died in the fame of sanctity are Fr. Arsenius, of Servieres, O. F. M., Provincial of France, who expired in Paris on Easter Sunday, 1898; Sister Mary Celina, a Poor Clare novice, who died at Bordeaux, France, in her nineteenth year; Sister Mary Clare Vaughan, also a

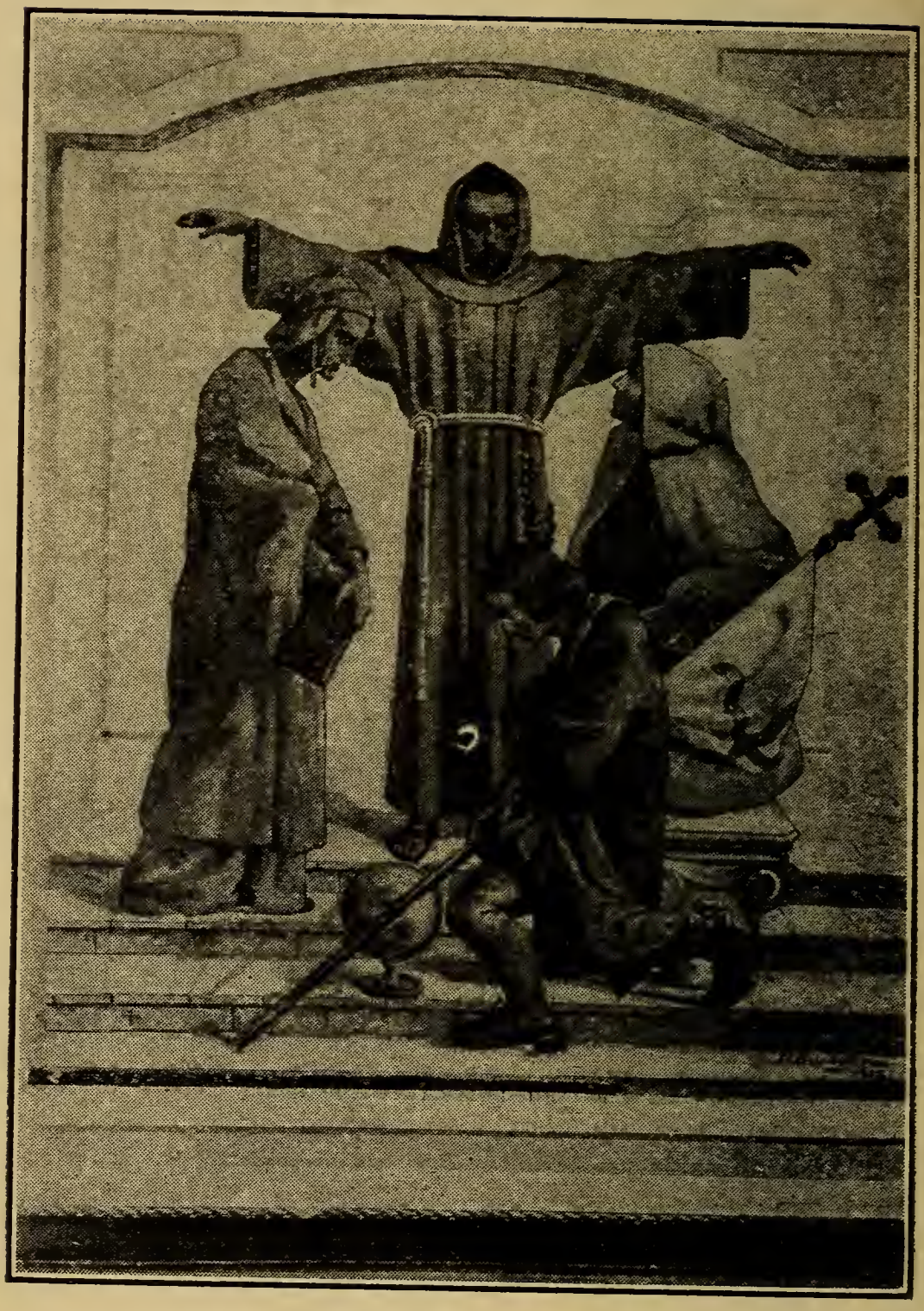
novice in the Order, and a sister of the late Cardinal Vaughan. The biography of this saintly girl by Lady Lovat is truly Franciscan; it reads like another chapter in the "Little Flowers of St. Francis."

We would fain add to these few too brief examples of sanctity gathered at random from the Seraphic garden a long list of other Franciscans of the three Orders who have attained public eminence for sanctity in our own time, but the lack of space forbids. Enough has been said, however, to demonstrate that heroic sanctity is not impossible in the excitement of our own times. Nor has it been in the peaceful atmosphere of the cloister alone that the children of St. Francis have triumphed over the world. In infidel countries they have been repeating the victories of their glorious predecessors, the Seraphic Martyrs of Morocco, Japan, and Gorcum. We have already seen that the cause of beatification of the Ven. Emmanuel Ruiz, O. F. M., and his seven companions, all Franciscans, martyred at Damascus in Syria in 1860, has already been introduced. Even more recently, Bro. Liberatus, O. F. M., sealed his faith with his blood in the Grotto of the Nativity at Bethlehem in 1893; Fr. Salvator, O. F. M., was cruelly put to death for his faith by the Mussulmans in Armenia in November. 1895, and Fr.



Victorin O. F. M. was martyred in China in December, 1898, in a manner calculated to recall the worst torments inflicted on the Christians during the fiercest of the early persecutions; four Chinese Bishops of the Order, besides several Friars and Nuns, were cruelly put to death during the Boxer uprising in 1900; in Denver, Colorado, Fr. Leo Heinrichs, O. F. M., of the New York Province, was murdered in church by an anarchist, while giving Holy Communion; Fr. Michael Fabre, O. F. M., of the Province of France, obtained in 1912 the crown of martyrdom at the hands of the infidels in Morocco, where he was acting chaplain to the French troops. During the Balkan War, 1913, Fr. Angelus Davić, O. F. M., courageously laid down his life for Christ in Albania, after having in vain been called upon by the Schismatics to renounce his faith. In June, 1913, a Spanish Franciscan, Fr. Francis Bernal, O. F. M., was killed for the faith in China.

Thus the Order of St. Francis never ceases to give Saints and Martyrs to the Faith down to our very days. Surely it is destined, as Pope Leo XIII, of happy memory, repeatedly insisted, to renew the lights of faith and love in these dark and distracted days. Thank God! the Seraphic Order, which has in the past given to the world so many children who are now crowned with glory, still continues to produce Saints, and will do so until the end of time.



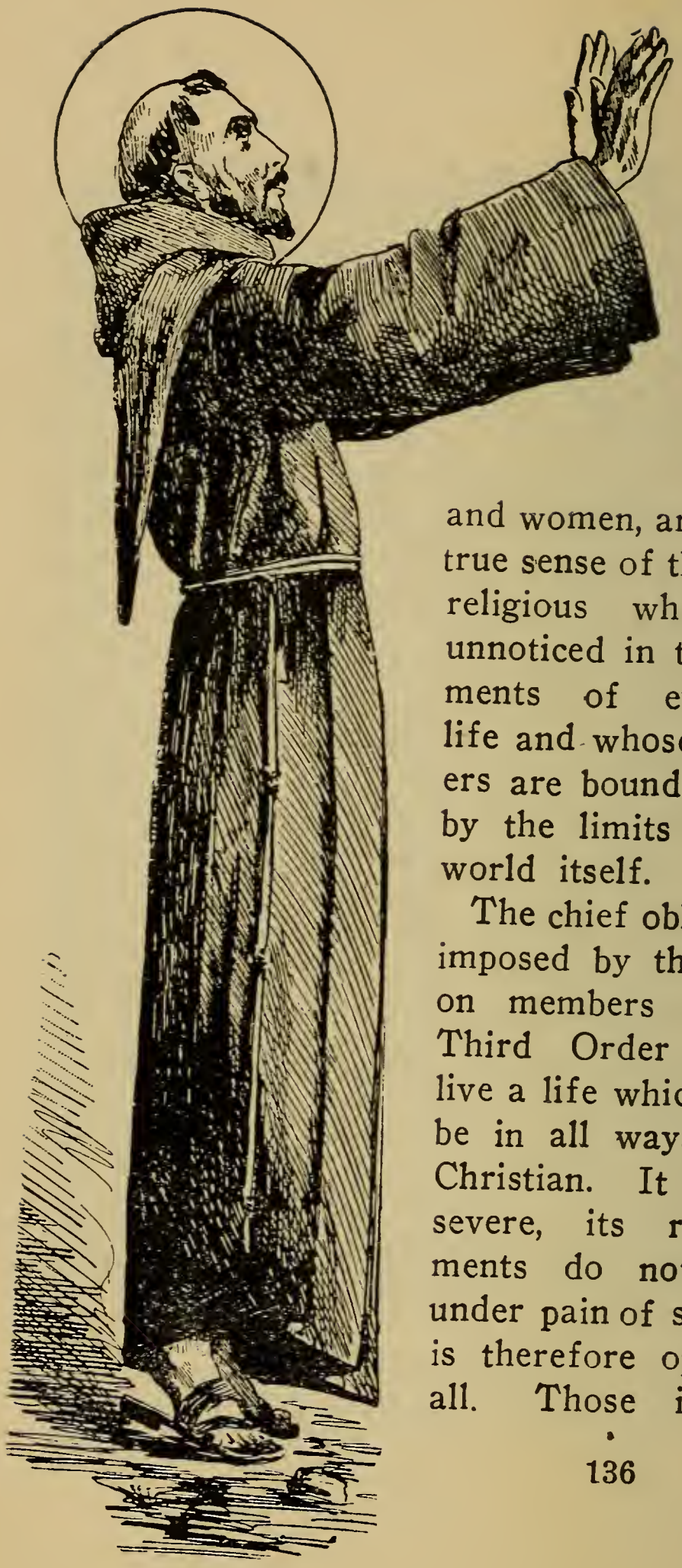
St. Francis Blessing
Dante, Columbus, and Giotto,
Members of the Third Order

The Third Order of St. Francis

"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." (*Math. v,* 3.)

IT was after he had founded his first two Orders that St. Francis, in 1221, established the Third Order. There were many in those days who were aroused by the spirit of regeneration which the preaching of the Saint and his followers had aroused. Filled with sorrow and remorse for their sins and moved by a deep desire to spend the remainder of their lives in penitential exercises and works of charity they would fain have withdrawn from the world. But for many the cloister was not possible. Ties of many kinds bound them to a life in the world—ties which they could not in conscience disregard, for some were married and others had aged or infirm parents or relatives dependent upon them.

Seeing their great devotion and unwilling that they should be deprived of the spiritual advantages accruing to those who embraced the religious life, St. Francis found for these a middle course, a path to salvation that should lie midway between the world and the cloister, partaking of the nature of each. In fact, those who take upon themselves the obligations and habit of the Third Order, men



and women, are in the true sense of the word religious who pass unnoticed in the garments of everyday life and whose cloisters are bounded only by the limits of the world itself.

The chief obligation imposed by the Rule on members of the Third Order is to live a life which shall be in all ways truly Christian. It is not severe, its requirements do not bind under pain of sin, and is therefore open to all. Those in the

Order are expected to be more sedate, spend more time in prayer, hear Mass more frequently, fast more strictly, and to shun the pleasures of this world more persistently. The following are the principal obligations:

Every Day.—Assist at Holy Mass if possible, recite twelve *Paters* and *Aves,* say grace before and after meals and examine your conscience. *Every Month.*—Receive the Sacraments and assist at the meetings. *Always* be temperate in eating and drinking, avoid display in dress and ornaments, frivolous theatrical performances, dances and all revelry, bad books and newspapers, unnecessary oaths, immodest words and vulgar stories. Make your will in due time, pray for the dead, and wear the cord and scapular. Fast on October 3d and December 7th.

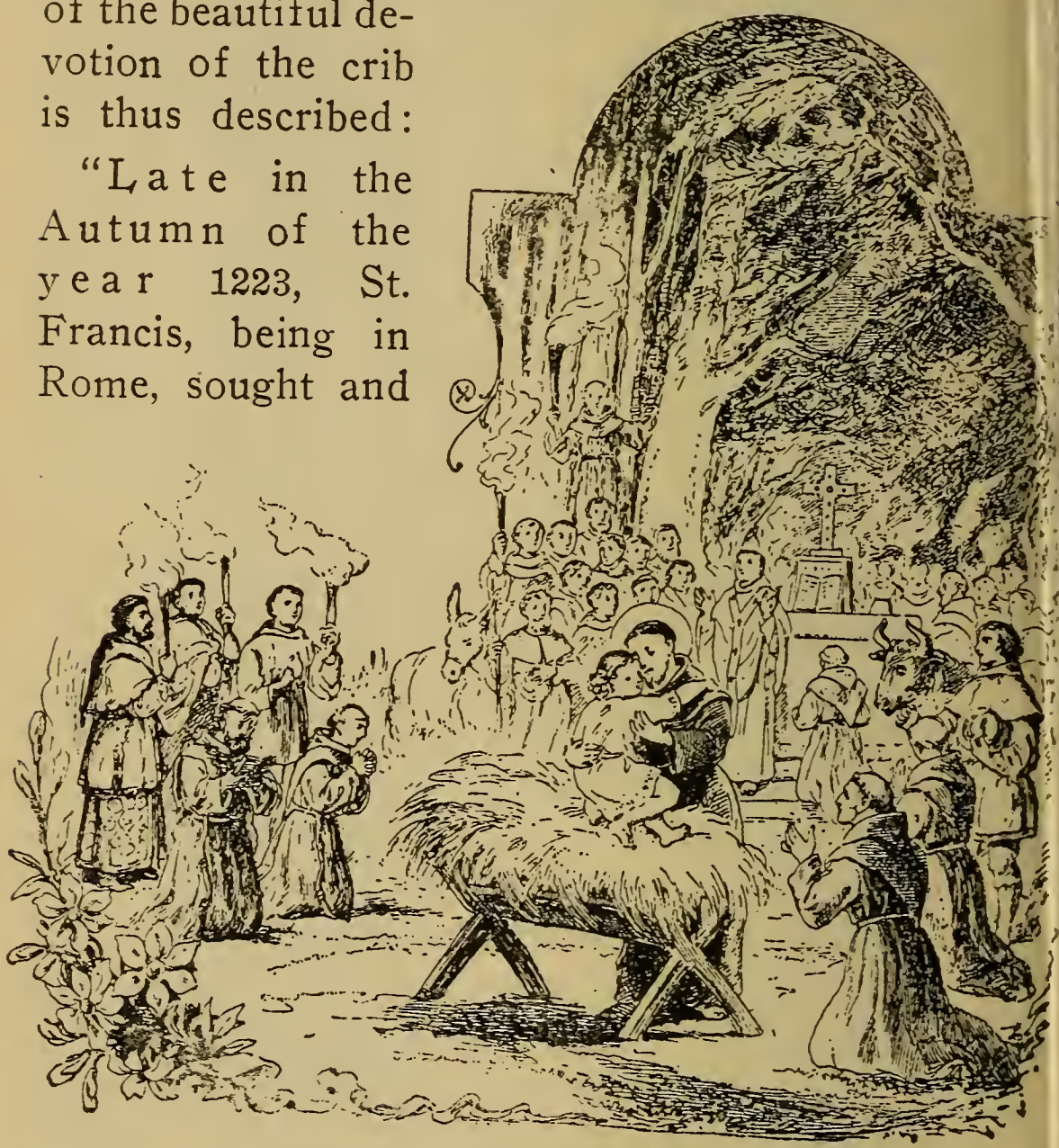
It will thus be seen that it is an approved Order, infinitely more than a common confraternity, and has been recommended and eulogized by more than thirty Popes and two Ecumenical Councils.

Devotions Founded by the Franciscans

"And the Gentiles . . . glorified the word of the Lord." (*Acts xiii,* 48.)

MANY of the greatest and most popular devotions in the Church owe their origin to the Sons of St. Francis. The origin of the beautiful devotion of the crib is thus described:

"Late in the Autumn of the year 1223, St. Francis, being in Rome, sought and



Origin of the Christmas Crib

obtained from the Pontiff Honorius III permission to honor the Feast of the Nativity in a novel way. He then journeyed to Greccio, a little spot in the Appenines, there to celebrate his ideal Christmas. On the mountain side near Greccio a large stable was roughly built; carved wooden images of the Divine Child, the Virgin Mother, and St. Joseph were placed in it; the floor was covered with straw, and an altar was erected. Toward midnight some shepherds arrived, leading an ox and an ass, which they tied up under this rude shelter. The place was thronged with the Friars from the neighboring convent, and the country people from the hamlets around, who had brought torches, which illuminated the mountain side; they brought with them also musical instruments, and the wild, sweet Christmas carols resounded through the dark forests, and awakened the echoes of the rocks."

The Forty Hours' Devotion, concerning which Cardinal Wiseman says, "In no other time or place is the sublimity of our religion so touchingly felt," is another legacy from the Franciscans. It was instituted in 1537, by the Ven. Joseph a Fermo, a Friar of Milan, and the rules for its observance were drawn up some years later by St. Charles Borromeo, himself a Franciscan of the Third Order.

So again the Franciscans were the first to introduce into their churches throughout Europe the devotion known as the Way of the Cross, or the fourteen Stations. Clement III extended this devotion to the universal Church; reserving to the Order of St. Francis, or whomsoever the General of it should delegate, the right to bless and erect the Stations.

The origin of the Angelus, which has been aptly called the very poetry of prayer, is ascribed to St. Bonaventure, who, in 1262, being then General of the Franciscans, commanded the Friars at the general chapter of his Order at Pisa to recite, at the sound of the evening bell, three *Aves* in honor of the mystery of the Incarnation. The same was ordered for morning and noon.

The great Franciscan missionary of Italy, St. Ber-

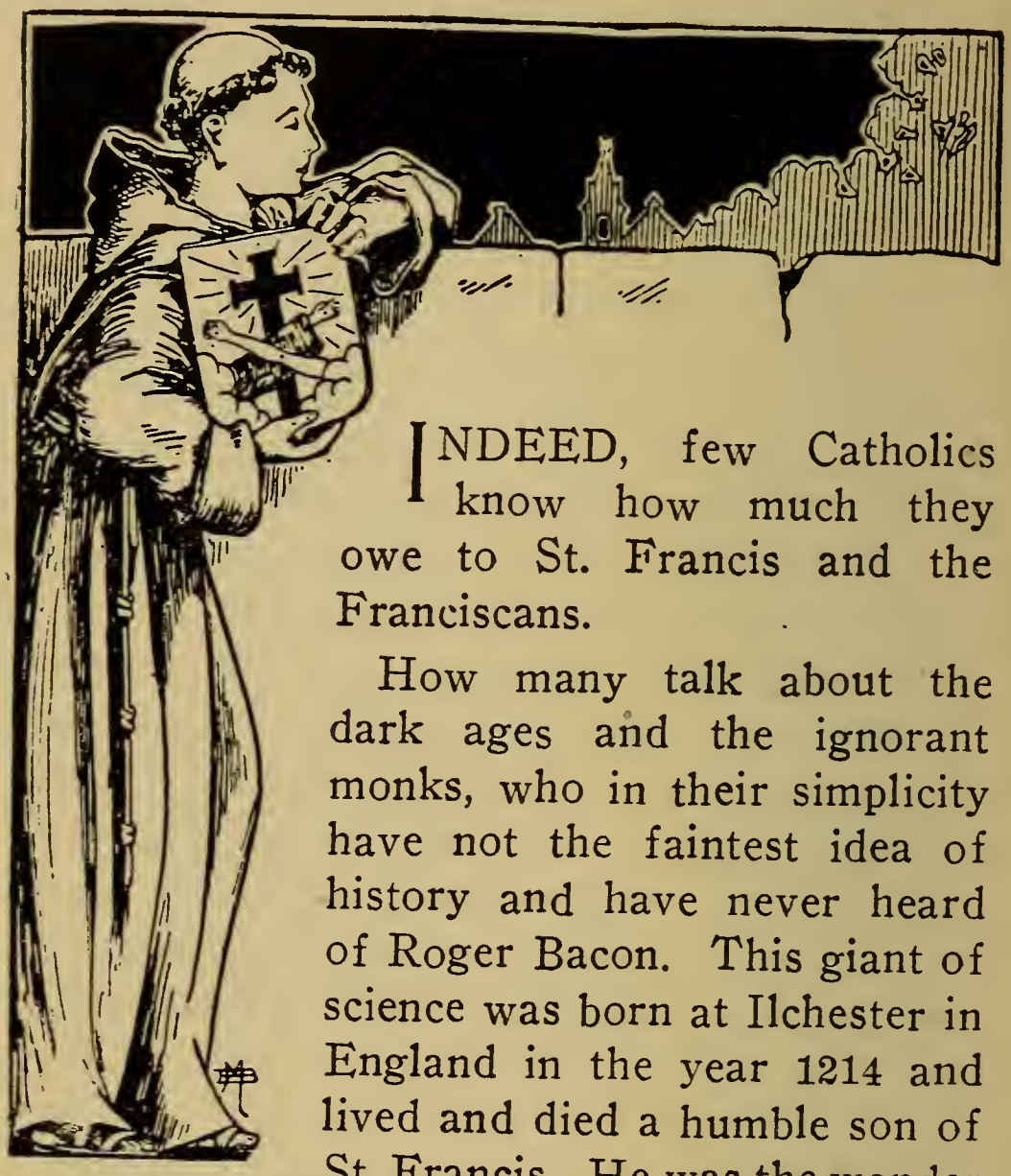
nardine of Siena, and his contemporaries, St. James of the Marches, and St. John Capistran, spread everywhere the devotion to the Holy Name of Jesus, under whose banner the Catholic youths and men of the United States have banded together to fight the demon of blasphemy and intemperance.

But the crowning grace of devotions which we owe to the Order of St. Francis is the divinely given Indulgence of the Portiuncula already mentioned, concerning which the great Jesuit theologian, Bourdaloue, says: "I assert that of all indulgences, that of the Portiuncula is the most authentic and valid in the Church, because it is an indulgence directly granted by Jesus Christ Himself. All other indulgences have been granted by Sovereign Pontiffs; this one alone was given directly by God Himself to the lovely and lowly St. Francis."

Nor should it be forgotten in this connection that the sublime and pathetic *"Dies Irae,"* which is said in the Requiem for the dead, was composed by a Franciscan, Thomas de Celano, and that the *"Stabat Mater,"* which is the most beautiful of all hymns in honor of our Lady, is attributed to the Franciscan poet Jacopone da Todi.

Influence of the Order of St. Francis in the Church and on Society

"I salute thee, O wisdom, who art the queen. May God preserve thee with thy sister, pure and holy simplicity."—Words of St. Francis.



INDEED, few Catholics know how much they owe to St. Francis and the Franciscans.

How many talk about the dark ages and the ignorant monks, who in their simplicity have not the faintest idea of history and have never heard of Roger Bacon. This giant of science was born at Ilchester in England in the year 1214 and lived and died a humble son of St. Francis. He was the wonder of his age and was called, on account of his

vast knowledge, "the Admirable Doctor." Seven hundred years ago he foretold all the great inventions of our age, and foresaw the extensive use of steam and electricity, and spoke in surprising manner of railroads, automobiles and flying machines. In his works the scientists of today will find wonderful indications on astronomy, optics, light, mechanics, and experimental sciences; therefore the University of Oxford has decided to erect a monument in his honor on the occasion of the seventh centenary of his birth.

How few outside the small circle of eminent scientists are aware that it was a son of St. Francis, Bishop Mullock, O.F.M., of Newfoundland, who first conceived the idea of laying the ocean cable, and showed it to be practicable?

In these boastful days of military power and skill, how few know that it was a peaceful Friar, Berthold Schwarz, who in his humble cell invented gunpowder? In the social problem two Franciscan Friars, Barnabas of Terni (1474) and the Blessed Bernardine of Feltre († 1494), were chiefly instrumental in founding the celebrated *monti di pietà,* or charitable loan insritutions, designed to protect the poor against the usury of the money-lenders. When we hear of the great Universities of Oxford and Cambridge, and the Sorbonne of Paris, we

should not forget, as Gladstone remarked, that their golden age was when the lowly Friars sat in the "cathedra"—when Duns Scotus, Alexander of Hales, Adam de Marisco, Peckham and Ockham taught the world.

Truly can it be said that the spirit of St. Francis has ruled the world. His spirit has pervaded the whole Church in all her spiritual children. They have founded all of the most notable of the Church's Orders, to say nothing of the three great branches of the Franciscan Order: the Friars Minor, the Minor

Capuchins, and the Minor Conventuals, and all the innumerable Sisterhoods of the Third Order of St. Francis.

Again it is a well-known fact that many holy Founders of other Religious Orders have themselves been members of the Third Order and are thus spiritual children of St. Francis. For instance: St. Ignatius, founder of the Jesuits, and his two great followers, St. Francis Xavier, Apostle of the Indies, and St. Francis Borgia.

St. Cajetan, founder of the Theatines.

St. Charles Borromeo, founder of the Oblates.

St. Vincent de Paul, founder of the Lazarists and of the Sisters of Charity.

St. Philip Neri, founder of the Oratorians.

St. Camillus of Lellis, founder of the Servants of the Sick.

St. Francis de Sales and St. Jane Frances de Chantal, founders of the Sisters of the Visitation.

St. Paul of the Cross, founder of the Passionists.

St. Alphonsus Liguori, founder of the Redemptorists.

St. Angela, founder of the Ursulines.

St. John Baptist de la Salle, founder of the Christian Brothers.

Father Olier, founder of the Sulpicians.

Dom Bosco, founder of the Salesian Fathers and Sisters.

Do not all these and other Orders of the Church founded by Tertiaries, draw inspiration and strength from St. Francis, and is he not also their spiritual father, being the spiritual father of their founders? Are not their glories, their colleges, academies, hospitals, orphanages, missions and other works, the glory of the humble St. Francis?

Pius IX loved to call himself a son of St. Francis. In 1867, when he was in the greatest anguish, he said one day, having given his last money toward some charitable work: "Poor Pius IX has nothing left, but he com-

plains not; for he has not forgotten that he is a Tertiary of St. Francis."

Leo XIII also belonged to the Franciscan family, and strained all his efforts to restore society to the following of Christ through the Third Order of St. Francis. A great majority of the College of Cardinals has always been members of the Third Order, and many of the Archbishops and Bishops of the United States likewise wear the humble livery of the Poor Man of Assisi.

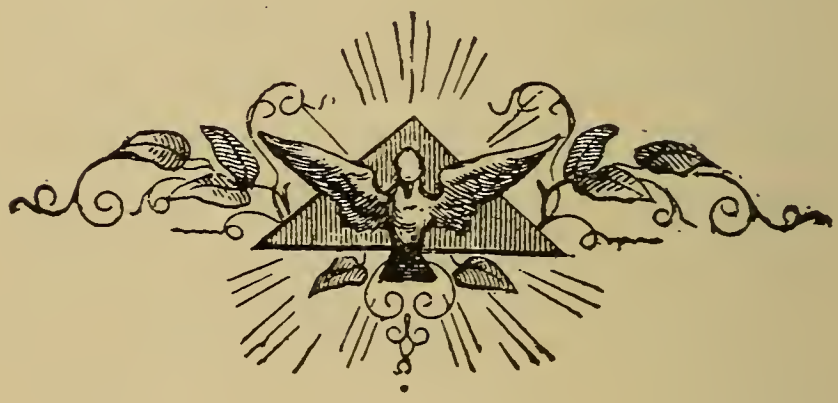
To the Third Order also belonged the great poets Dante, Tasso and Petrarch; Christopher Columbus was a follower of St. Francis, as were Palestrina and Gounod, princes of musical art; Galvani, the discoverer of galvanism, Volta and Galileo, the scientists, and the painters and sculptors, Cimabue, Giotto, Michelangelo, Raphael, Murillo, and Leonardo da Vinci, Raymond Lullus, the Spanish philosopher, Sir Thomas More, the great Chancellor of England, Mgr. De Segur, Vasco da Gama, the navigator Lope de Vega, and Calderon, the authors, Garcia Moreno, the martyr-president of Ecuador, and Frederic Ozanam, the founder of the St. Vincent de Paul Society.

These are only a few of the many, and yet what an illustrious array do they present—men of science, of art and literature, and

greater than all, men of piety, compared with whom all the leaders of modern letters and science appear as pygmies.

It would be difficult to enumerate the number of crowned heads who have worn the habit of St. Francis, from Queen Catherine of Aragon down to Dom Pedro, the late Emperor of Brazil. Pre-eminent among royal Tertiaries are St. Louis, King of France, St. Elizabeth, Queen of Hungary, St. Elizabeth, Queen of Portugal, and St. Ferdinand, King of Spain.

Among other children of St. Francis whose recent beatification has elevated them to the honors of the altar are Joan of Arc and the Curé of Ars, both members of the Third Order.



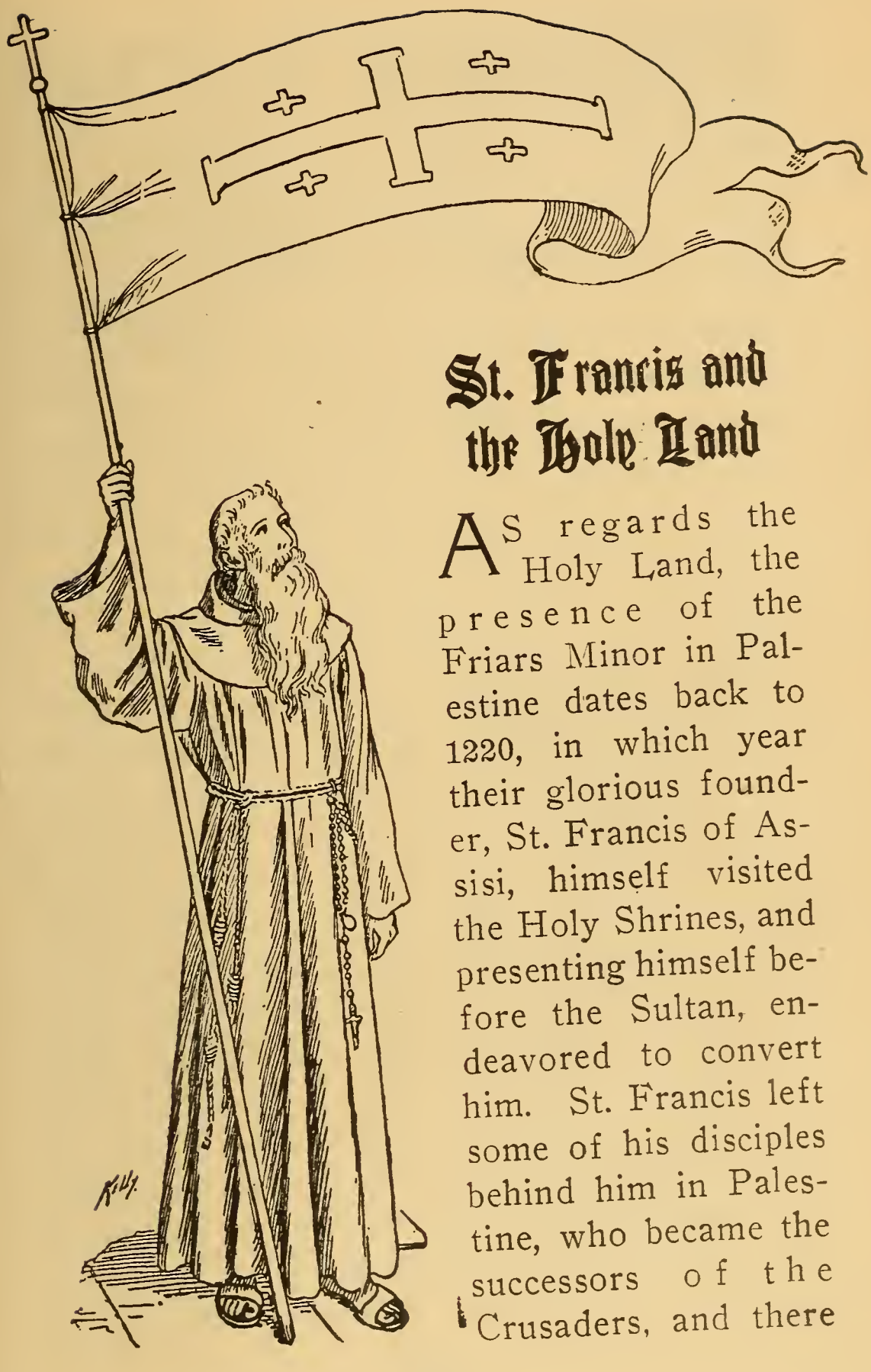
The Order of St. Francis in America

"Blessed is he that cometh in the name of the Lord." (*Ps. cxvii*, 26.)

THE Franciscans were not only the first missionaries in those portions of North America and other islands settled by the Spaniards, but also in the Northern regions along the Atlantic Coast discovered by Cabot, under the auspices of England. Years before the pilgrims anchored within Cape Cod, the intrepid Franciscan, Le Caron, had penetrated the land of the Mohawk and evangelized the Hurons. The first exploration of the Great Lakes was made by the Stanley of North America, the Franciscan Father Hennepin, who named Niagara Falls in honor of St. Antony, a name once borne also by the majestic Hudson river, and the Franciscan John of Torres was with De Soto when he discovered the Mississippi. The glorious history of the Franciscan missions in California, founded by the Ven. Junipero Serra, O. F. M., is well known. The Venerable Father Antony Margil, O. F. M., who established the missions in Texas, was the first person from the United

States whose process of canonization was introduced. In Mexico also, as in China, and elsewhere, the Franciscans were the first missionaries.

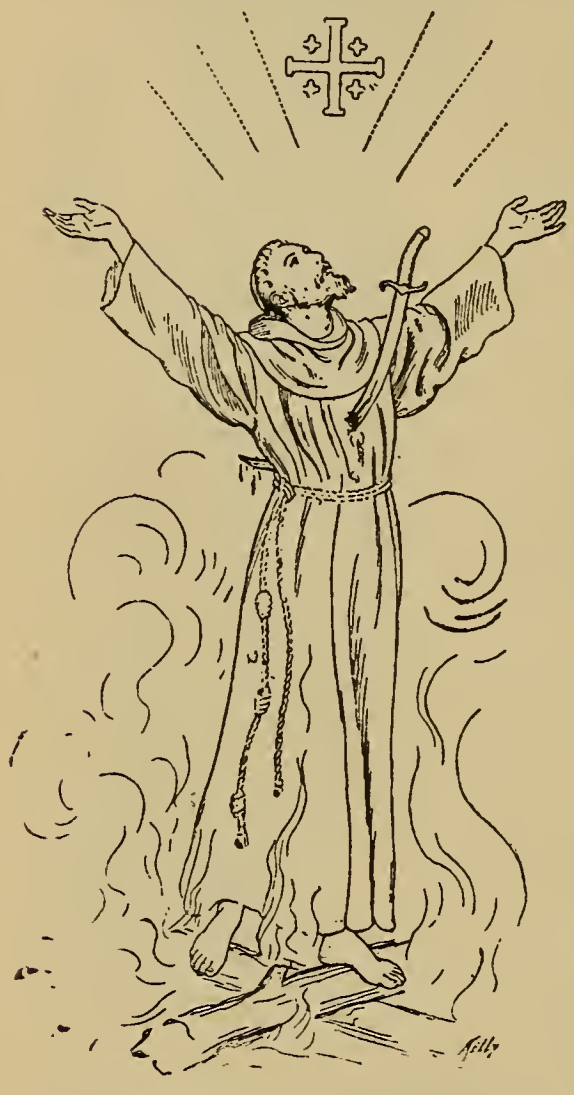
In Maryland the Franciscans appeared in the seventeenth century, and their labors in Florida and the South are too well known to require further comment. The old church at St. Augustine and the Cathedral of San Antonio in Texas were erected by children of St. Francis, and the first Bishop nominated to a See in the United States, Father Garcia de Padilla, O. F. M., was a Franciscan. Father Juan Perez, who accompanied Columbus, and whose image appears in bronze at the doors of the Capitol in Washington, was celebrant of the first Mass offered up under western skies.



St. Francis and the Holy Land

AS regards the Holy Land, the presence of the Friars Minor in Palestine dates back to 1220, in which year their glorious founder, St. Francis of Assisi, himself visited the Holy Shrines, and presenting himself before the Sultan, endeavored to convert him. St. Francis left some of his disciples behind him in Palestine, who became the successors of the Crusaders, and there

established a province which is still called the Custody of the Holy Land. In 1230 the guardianship of the Holy Places was officially committed to the care of the Seraphic Order by the Holy See, and the Franciscans have ever since retained it. During the intervening seven centuries more than seventy-five hundred of the Friars have fallen a prey to Mohammedan persecution, to pestilence, and to shipwreck, but their ranks have always been filled by new volunteers coming from every country and province of the Order.



Bl. Nicholas of Sebenico

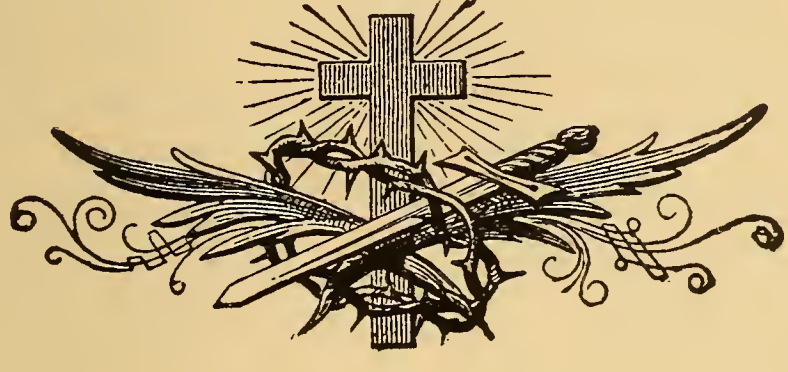
Among the innumerable martyrs of the Holy Land we mention those of Damascus and the Blessed Nicholas of Sebenico, who suffered martyrdom in Jerusalem and was recently beatified by Leo XIII. The persecutions of the Turks have ranged from massacres to petty annoyances. The Fathers in Jeru-

salem were formerly forbidden to build or repair their churches without a written permit from the Cadi, which always involved a heavy expense. Work was therefore done surreptitiously or at night, the débris being stored in empty rooms or carried out by the Friars in their sleeves. Whenever an opportunity offered itself, the Turks compelled the Friars to pay them. Had drought prevailed, or too much rain fallen, or if the locusts had destroyed the harvests, or pestilence had broken out,—nay, even if the Pasha's child had fallen ill, all these things were at once attributed to the Friars, who must pay whatever price the Turks demanded. Presents had to be sent to the Cadi or the Mufti, if these officers chose to take another wife. Yearly the Pasha of Damascus would visit Jerusalem and his visit filled all with fear, for they knew what it meant. He at once would send for the Superior, stating that he needed money, and asking for so many thousand dollars. In vain would the Superior protest that he had

none. "I will lend it you," the Pasha would say, handing over a purse and at once taking it back. So the Friars not only had to pay the sum required, but interest on the loan as well.

The Custody or Province of the Holy Land, which comprises all the convents and stations of the Order in Palestine, Syria, Asia Minor, Egypt and the Isle of Cyprus, at present comprises some 450 religious of the Order of Friars Minor, who have jurisdiction over 63,000 souls, speaking eleven different languages. The Friars maintain 55 sanctuaries, 9 convents, 42 residences, 28 parishes, 18 mission churches, 34 chapels, 1 Seraphic college, 6 study-houses, 5 dispensaries, two orphan asylums sheltering 350 orphans, and 1 printing office. They also conduct 1 commercial college, 10 trade schools and 52 elementary schools, which are attended by 4,000 pupils. Indeed, the Friars have established schools wherever it has been possible to do so among the benighted natives, so that today hardly an Arab can be found living within their jurisdiction who is not fairly well educated. The Franciscans, moreover, maintain 415 houses, where poor families are lodged gratuitously, besides which they give support to 12,000 poor. In addition to these institutions, they have 9 hospices for pilgrims, at which a cordial hospitality has always been extended to

visitors, regardless of creed or nationality. The Friars have exercised this charity ever since their establishment in Palestine, and have thus been a guide and protection to countless pilgrims, who have flocked there for centuries. Even today there are many places such as Nazareth, Mt. Thabor and Tiberias, where the hospice of the Franciscans is the only refuge at which a traveler may find rest after a long journey on horseback. The records of these hospices show how highly the visitors have appreciated the hospitality of the Friars, who do everything in their power to make visitors feel at home without asking any compensation. According to the latest available reports, 9,149 pilgrims received hospitality from the Friars in one year, covering 24,354 days' board and lodging.

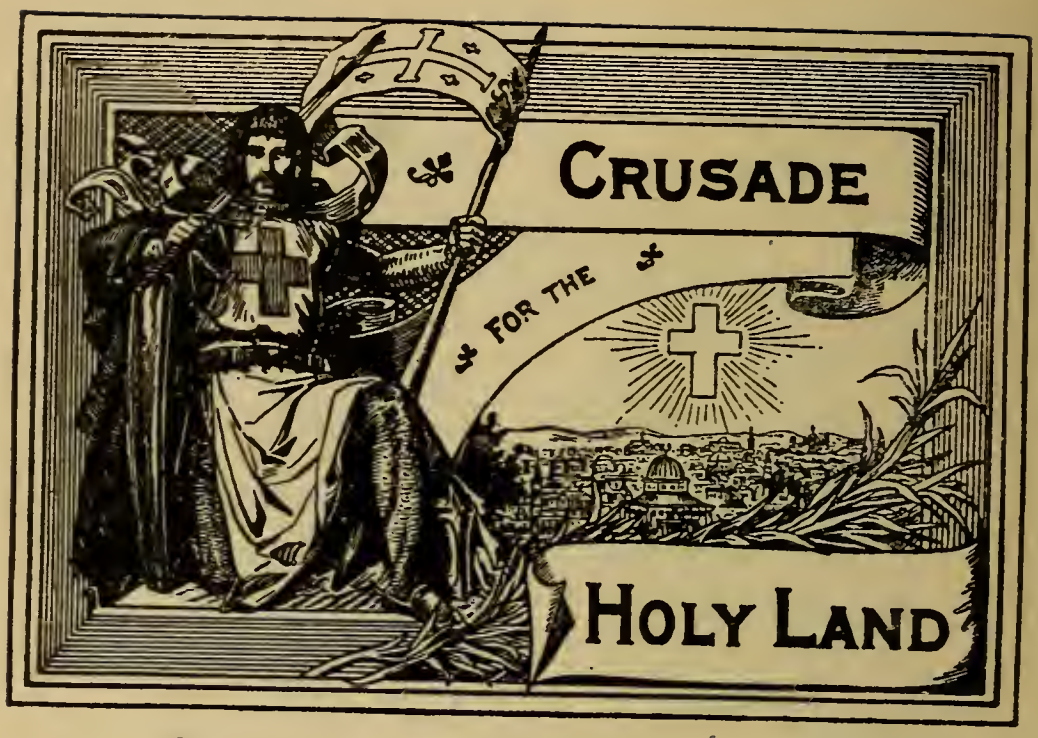


The Commissariat of the Holy Land

THE Custody or Province of the Holy Land is represented abroad by thirty-seven Commissariats, the object of which is to promote interest in the Holy Places in Palestine, in the countries in which they are established; to collect alms for the preservation and rescue of these Shrines, and to furnish letters of introduction to pilgrims journeying to the Holy Land. Of these Commissariats, twenty-three are in Europe, ten in South America, and one each in Australia, Mexico, Canada, and the United States. The latter was located at No. 143 West 95th St., New York City, until September 1, 1899, when it was removed to Mount St. Sepulchre, Washington, D. C. Until the establishment of this Commissariat, the needs of the Holy Land were but little known among the Catholics of this country. Few of our people, if any, understood the great mission of the Church, to preserve the Holy Shrines of our religion, and to keep alive the faith in those places

Entrance to the Basilica of the Holy Sepulchre in Jerusalem

which were hallowed by the life and death of the Redeemer of mankind. This knowledge was brought before them through the establishment of the Commissariat.



"If I forget thee, O Jerusalem, let my right hand be forgotten." (*Ps. cxxxvi,* 5.)

FOR seven centuries the sons of St. Francis have kept faithful guard at the Holy Places of Palestine. No work has been too great for them to undertake, no persecution too severe; pains and torments and even death have been suffered, and it is to their suffering and bravery that these shrines are today in the possession of the Catholic Church. Today the pious pilgrim may kneel before them in veneration, assist at the Holy Sacrifice and receive the Sacraments; and it is to their labors that he owes this precious privilege.

Yet there is much still to be done. The Shrines must be cared for, pilgrims enter-

tained, the poor and orphans provided for, and the great work of the Mission of the Holy Land prosecuted. All this requires the expenditure of vast sums of money, in order that the work may not be neglected and the Sanctuaries fall into the hands of the Schismatics and the Turks. Surely the land where our dear Lord lived and taught and where He gave up His life for our salvation ought to be so dear to Catholics as well as non-Catholics that they would all willingly unite in securing, preserving and honoring those sacred spots which are the common heritage of Christianity. In the days of old the Crusaders went forth gladly to the succor of the Holy Land, giving goods and gold, and, more than all, life itself on the field of battle. But now the day of the sword has passed and the era of peaceful methods has come in its stead. Yet the work of this Mission is no less important than it was in the days of Godfrey de Bouillon and his brave followers, who flocked under the standard of the Cross. The need for Crusaders is as great now as ever; will not a spark of the old fire that burned in their breasts be enkindled in the hearts of Christians today and inspire them to bend their efforts toward the rescue of the land whence came our salvation? This work, one of the dearest to our Holy Mother Church,

Knighting of a Crusader

has been especially commended, for upon it depends the continuance of our Lord's own mission, the preaching of the Gospel in the very place where He taught the eternal truths. It is one of the most precious inheritance of our Faith, the possession of so many of the spots sanctified by the presence of Jesus Christ in the course of His earthly lifetime.

Through the Catholics of America, who put forth their strength and give their assistance to these objects which are so important and so deserving, our great Republic itself becomes in a sence a partaker in the new Crusade. It is not a great sacrifice that one is called to perform; there is no armor to be buckled on; no weary marches through desert lands; no mighty foe to be met in the onset of the conflict. Instead, there is only a small contri-

bution to be made—a mite that would easily be spent for some insignificant trifle or other, whereas applied in so worthy a cause it becomes a veritable treasure laid up in Heaven—a rich endowment of spiritual graces and benefits. There is no one who should neglect the work begun by the Lord, for if their support is wanting those who are in the field cannot continue their labors. They stand ready and willing to do anything required of them—even martyrdom itself—and those who remain here at home should not hesitate to make some little sacrifice for so great a cause.

This good work, approved by the Holy See, is not yet sufficiently known in the United States. It carries on the work of rescuing and preserving the Holy Shrines, not, indeed, by force of arms, as of old, but by prayer and voluntary offerings. This Crusade is an association, the members of which contribute an annual offering of 25 cents towards the rescue and preservation of the Holy Shrines. Each member receives at his enrollment a copy of the Crusader's Almanac for the current year, a certificate of admission and the Crusader's medal, consisting of the fivefold cross, the emblem of the Holy Land and of the five holy wounds of our Lord.

The Crusaders have a share in about 25,000 holy Masses offered annually at the Holy

Shrines of Palestine by the Franciscan Fathers for the Benefactors of the Holy Land. By a brief of Pope Pius VI., dated July 13, 1778, they partake of all good works, prayers, fastings, penances, mortifications and pilgrimages performed in the Holy Land by the Franciscan Fathers, the pilgrims and the faithful. They share in the innumerable indulgences attached to the Holy Shrines, all of which are applicable to the souls of the faithful departed.

The Good Work of the Holy Land has been approved and recommended by forty Popes in sixty Pontifical Bulls and Briefs, and it has the special blessing of our late Holy Father, Leo XIII, the late Cardinal McCloskey, and His Grace, the late Most Rev. M. A. Corrigan, Their Eminences, Cardinals Farley and Falconio, and His Excellency, Most Rev. John Bonzano, Apostolic Delegate.

The College of the Holy Land

AS the number of pilgrims and visitors to the Holy Land from the United States is increasing every year, the advantage of having American Fathers there who could speak English is obvious. Apart from this, the demand for more missionaries in the Holy Land is very urgent. For example, petitions have been coming in to the Fathers from various sections of Armenia, emanating mainly from non-Catholics, asking that Franciscan missionaries be sent to minister among them. Unfortunately, however, the Friars are unable to respond to these calls as fully as they would desire, owing to the scarcity of missionaries, of whom they have only been able to send a small number to this vast and unfortunate country, where it may truly be said "that the harvest, indeed, is great, but the laborers are few." Hence the need of more missionaries and, consequently, of such Colleges as that which has been established at Washington.

This institution has obtained the hearty indorsement of His Eminence Cardinal Gibbons, and a warm recommendation from His Excellency, the former Apostolic Delegate, Mgr. Sebastian Martinelli, as will be seen from the following letters to the Commissary of the Holy Land:

Letter from His Eminence Cardinal Gibbons

Baltimore, February 24, 1898.

Rev. Dear Father:

I have been very much gratified by the projected establishment near the Catholic University of Washington of a College under the care and auspices of the venerable Franciscan Fathers. I hope that God will bless your pious undertaking, and I commend your good work to the benevolence and patronage of your friends and patrons, and of all who specially cherish the virtues of the good St. Francis, whose life and example you are all striving to imitate.

Faithfully yours in Christ,

✠ JAMES, CARD. GIBBONS.

Letter from His Excellency the Apostolic Delegate

Washington, D. C., March 2, 1898.

Rev. Father:

I have learned with pleasure that you are going to build in Washington a mon-

astery for the education of the young men of your illustrious order, and especially for those who will be the future missionaries of the Holy Land.

I hope that God will help and bless your good enterprise.

With esteem, I have the pleasure of remaining

Yours sincerely,

✠ SEBASTIAN,
Archbishop of Ephesus,
Apostolic Delegate.

The object of the College is the education of such young men as may desire to enter the Order of St. Francis in view of laboring as missionaries in the Holy Land. Here they will, after completing their novitiate, be enabled as clerics, to pursue their higher studies in the Catholic University, with which the College of the Holy Land has been affiliated.

The course at the College of the Holy Land will include special instruction in the Oriental languages and in the study of Holy Scripture and Biblical Archeology. After their ordination the young Fathers will be sent to Palestine to help their brethren there in the great work which the Church has entrusted to them for the last seven centuries: (1) the continuation of the mission of Christ, viz.. the pro-

motion of our Holy Faith in the Holy Land by means of missions, schools and works of charity; (2) the preservation of the Sacred Shrines, hallowed by the life and death of our Saviour and His Blessed Mother; (3) the civilization and education of the natives to a Christian and social life; (4) the protection and accommodation of pilgrims.

Laborers for the Harvest

"Here am I, for Thou didst call me. Speak, Lord, for Thy servant heareth." (1 *Kings, iii,* 9.)

It cannot but appeal to generous hearts to follow the footsteps of our Lord on the very spots hallowed by His earthly career. To live in the Holy Land, to work as a missionary at the places where our Lord taught and preached Himself, to stand guard at the Tomb of Christ, and to defend the rights of the Church at the Holy Shrines, and to serve the pious pilgrims, is certainly a noble vocation, and must be one of the greatest ambitions of a young man who aspires to religious life. The consideration of all these great privileges has prompted thousands of generous hearts, in the course of the centuries, to abandon their homes, and to devote themselves to the mission of the Holy Land.

It must be remembered, however, that those who wish to enter the Order of St. Francis

and especially those wishing to join the College of the Holy Land, must be ready for a life of mortification, and must be willing to suffer in their missionary career all kinds of hardships, persecutions, and even death, if necessary, as their predecessors during many centuries have suffered before them. Life in the Holy Land differs in very many respects from that in America, but the pious missionary, animated by the noble sentiments of religion and the sanctity of his calling, will not seek the comforts of life where his Saviour endured the most atrocious sufferings, but his whole endeavor will be to promote his own sanctification.

Such boys and students as feel within themselves a vocation to follow this mode of life will be received in this College and prepared for their work in the Mission of the Holy Land as religious in the Order of St. Francis. They must have a good educational foundation, be of a docile disposition, bright,

in good health, and not too far advanced in age. The consent of their parents and of their pastor or confessor is necessarily required. The college has been placed under the special patronage of St. Antony, a descendant of Godfrey of Bouillon, the first King of Jerusalem, and of St. Louis, the Crusader King of France.

The College will also receive postulants, who feel a vocation for religious life and wish to enter the Order as lay brothers. The lay brothers are, as it were, the hands and feet of the monastic body, important parts of the religious life. They are to the monastery

what an industrious and peaceful people is to a well-ordered State,—a necessary element of its well-being and prosperity. The lay brothers are not merely unpaid laborers, they are not the menials of the convent; they have a more sacred and honorable position. They are the sons of the house and the brothers of the Fathers. Their humble toil has been sanctified by the Lord Himself, who deigned to be the "Carpenter's Son." They are, indeed, to be envied in their modest seclusion, for they have no responsibility weighing on their conscience. Having left all things they are truly "poor in spirit." Their work is turned into prayer, which is the secret of the

success of the cloister and the reason of the notable difference between a monastery and all worldly institutions.

The monastery is not a factory nor a labor union; it is a haven or security in which the lay brother can work out more easily his eternal salvation. Here work is but a means to an end, that of the service of God and the sanctification of the worker. There is no sentimentality in the cloister; it is solid and disinterested piety.

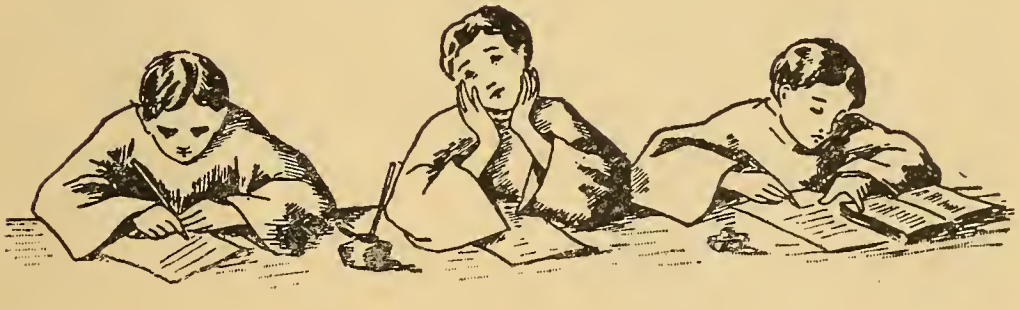
Postulants who come to the monastery with a wrong conception of God's service, picturing to themselves a life of quietism and contemplation only, find themselves disappointed on seeing it one of ceaseless activity, interwoven with prayer and meditation. They find that the spiritual edifice of perfection is to be built up only with the rough stones of diligent industry, cemented together by prayer and

charity. This is, in truth, the admirable way in which the lay brother prepares his mansion in the kingdom of his Heavenly Father.

The Mission of the Holy Land is in need of men of various trades, such as cooks, bakers, tailors, shoemakers, carpenters, masons, blacksmiths, plumbers, painters, printers, machinists, druggists, etc. Therefore mechanics and artists of all sorts can make themselves very useful. But every one must be willing to perform any work, even the humblest, at a command of his superior, who will not fail to assign to him what is in accordance with his special qualities and abilities, so that in most cases the Brothers will have ample opportunity of continuing in the various crafts which they have learned in the world by working at their trades in the missions and in the various trade-schools established therein.

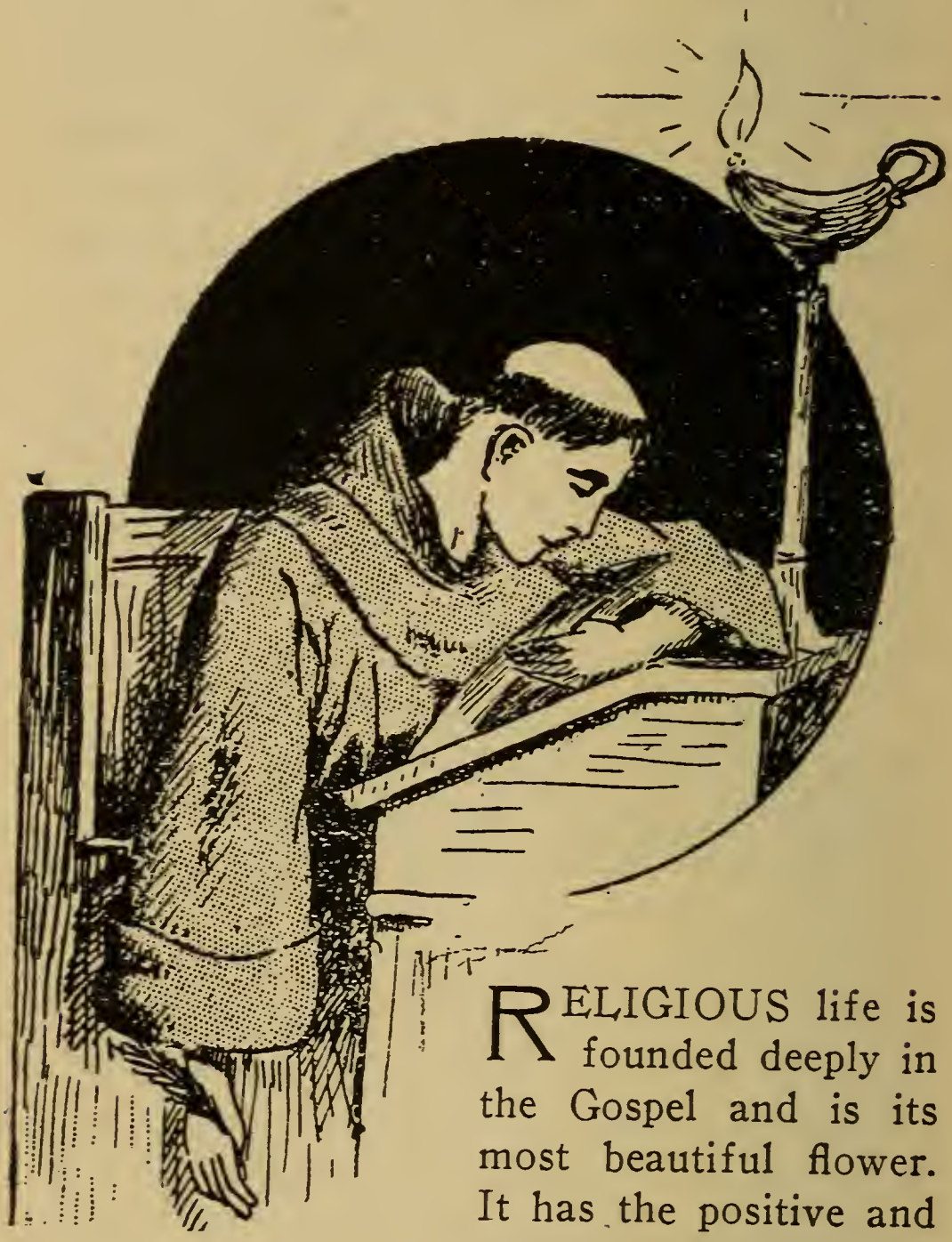
Youth in our days is more or less penetrated by the ambition to excel in this world, to be honored and esteemed, and this false ambition is the reason why a great many young men aspire to the priesthood, for which they are fitted neither by sufficient knowledge nor by their intellectual qualities. They do not consider that the first and last aim of a religious must be to serve God and to work the salvation of his own soul, and that this can be done with greater ease in the humble position

of a lay brother. St. Benedict, as well as St. Francis, deemed themselves unworthy of the sacerdotal dignity, and a great number of his saintly followers in the two great Orders, though men of learning in some instances, have attained the summit of perfection by devoting themselves to humble duties. To become a lay brother the applicant needs neither learning nor riches, but only an earnest determination to follow Christ by leading a life of work, prayer, humility and obedience.



Religious Life

"Half the night and all the day
They pray, they pray, they pray,
Happy they!"



RELIGIOUS life is founded deeply in the Gospel and is its most beautiful flower. It has the positive and unequivocal sanction of

Christ for those aspiring "to be perfect" and "able to receive it." Nay, our Lord Himself, the pattern of perfection, was, so to say, the first Christian monk, and St. John Chrysostom calls monastic life "The Divine Philosophy introduced by Christ."

Even in the Old Testament we find the Nazarites who consecrated themselves to God by vows. Josephus speaks of these Essenes whose life was almost similar to that of the Benedictines.

From the beginning of Christianity, many renounced the pleasures of the world to follow the Saviour more closely. The deserts became populated with hermits, who later on consolidated into communities. Thus were founded the Orders of St. Antony of Egypt and of St. Basil.

With the development of Christianity the monastic spirit seized also the West. St. Benedict, the great Patriarch of western monasticism, erected his monasteries upon the débris

Spiritual Reading

of the Roman Empire. Lord Macaulay, when speaking of the beneficial influence of the monastic institution, says:

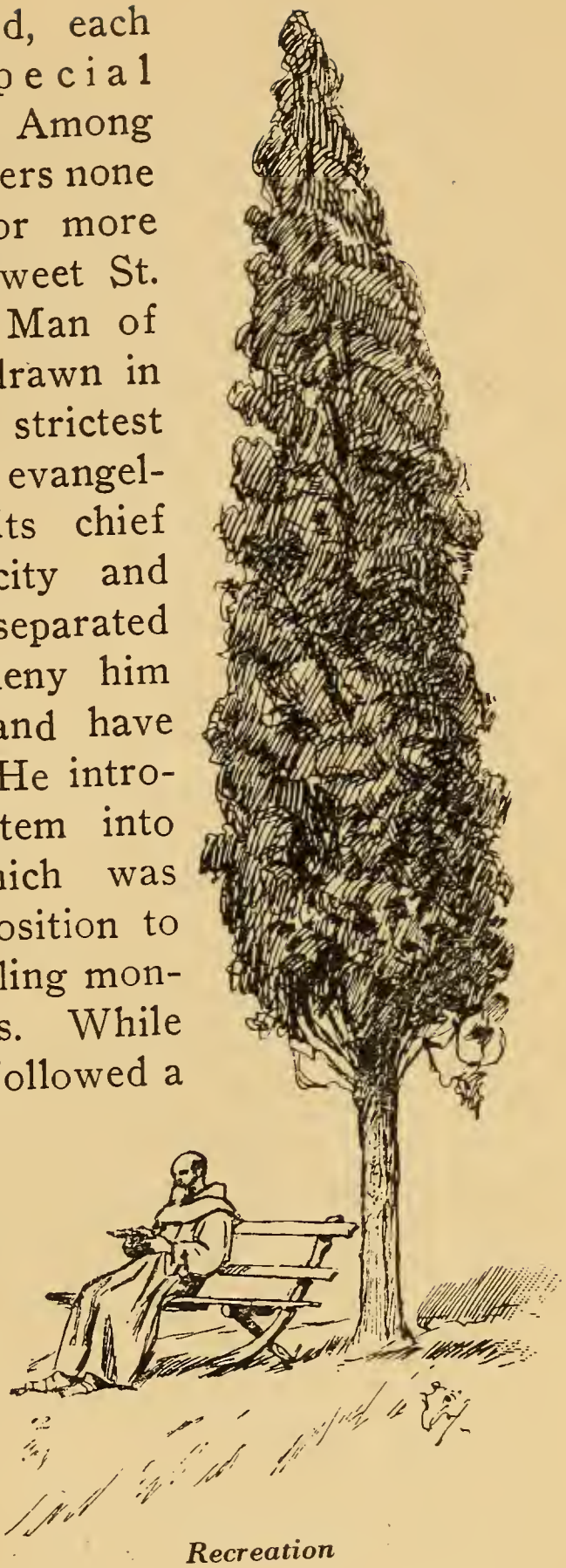
"Had not such retreats been scattered here and there among the huts of a miserable peasantry and the castles of a ferocious aristocracy, European society would have consisted merely of beasts of burden and beasts of prey."

The monasteries were beacons of light amidst the darkness and the tempest of the great migration of nations toward a new Christian civilization.

"It was there," adds Mrs. Jameson, the author of "Legends of the Monastic Orders," "that learning trimmed her lamps, there contemplation plumed her wings, there the traditions of art, preserved from age to age by lonely, studious men, kept alive, in form and color, the idea of a beauty beyond that of earth, of a might beyond that of the spear and the shield, of a divine sympathy with suffering humanity."

Apace with Christian civilization new Orders sprang up in

the Church of God, each adapted to some special want in the Church. Among the illustrious founders none is more known nor more sympathetic than Sweet St. Francis, the Poor Man of Assisi. His rule, drawn in great outlines, is the strictest enforcement of the evangelical virtues and its chief feature is simplicity and poverty. Even our separated brethren cannot deny him their admiration and have sung his praises. He introduced a new system into monastic life which was democratic in opposition to the hitherto prevailing monarchical principles. While the monks of old followed a more contemplative life and had large possessions, he prescribed by divine revelation that his followers should live on charity



Recreation

and follow an active career for the spiritual regeneration of the masses.

He called them Friars, which means brothers, and the people regarded them as such.

They soon numbered thousands, and Cardinal Vaughan has admirably pictured their activity in the following beautiful words: "We find the same Friars who nursed the lepers, who preached from the village-crosses, who cheered the laborers in the harvest fields, or the traveler by the wayside, who helped the sick, the sorrowful and the sinful in the slums of our mediæval cities, who amused and instructed the multitudes by their miracle plays, are the same brotherhood who filled with distinction the professorial chairs at Oxford, and so took the lead in the very van of theological learning as to make our English Universities the envy of Europe."

The work of the monks and friars was a noble one, and monasticism still exercises a singular fascination upon the minds of our days. Dr. Johnson, that stanchest of Protestants, tells us that "he never thought of a monastery but in imagination he kissed its stones, or of a hermit, but in imagination he kissed his feet." While on the other hand we find Voltaire declaring that could the great void of his yearning, Christless heart have been filled with the love flowing from the atonement of

the God-man, he would have had no alternative than that of being a monk.

The monastery is to the outer world a sort of mysterious institution. It is in fact a commonwealth, founded on the principles of the early Christians. There no one possesses anything of his own. There the day is divided up between prayer and work. There the practice of the evangelical precepts and counsels is strictly enforced. Every action has a higher motive; the peace of the soul is not disturbed by human cares; the observance of silence renders the union of the soul with God easier, and work and study more efficacious. Common practices of mortification lessen the hardships of a penitential life, and incite to a holy emulation.

How happy is such a life, and how little can the *blasé* worldling appreciate its sweetness; but, as in the days of the debauched Roman empire, so in our days of refined pleasures, the yearning for a more austere life fills many a noble soul, and God leads him into the desert that he may speak to Him.

The Librarian's Request

"Oh, how I love those monks of old,
The books they read and the beads they told."

THOSE who are so profuse in denouncing the Middle Ages as dark, forget that we are indebted to the monasteries for our treasures of science and of ancient literature. Whatever precious manuscripts the great libraries possess today were obtained from the suppression of the olden monasteries, where they had been gathered together by the untiring monks.

As a good library is the student's armory, we have set aside a spacious room in our College for this purpose, and have also begun a small museum for instruction and recreation. In order to add to their usefulness we respectfully solicit donations of books for the library, and curios, engravings, coins, stamps and other suitable articles for the museum. All such gifts will be gratefully acknowledged, and information as to our needs will be gladly furnished by: THE LIBRARIAN.

Salvation of the Dying

STATISTICS show that about one hundred thousand persons die every day. How many die suddenly and unprepared! How many die in mortal sin and outside the faith! How many of these are lost forever? Will you help to save them by your prayers? Will you insure a happy death for yourself?

To this end the Confraternity of the Agonizing Heart of Jesus has been erected for the Salvation of the Dying with the following conditions of membership:

(1) Endeavor to remain in the state of grace. (2) Offer up daily for the dying all holy Masses celebrated throughout the whole world. (3) Often say during the day: My Jesus, mercy!—(300 *days' indulgence each time*). (4) Recite every day the Prayer for the Dying. (5) Spend one hour a month in prayer for the dying.

Daily Prayer for the Dying

O most merciful Jesus, lover of souls, I pray Thee by the agony of Thy most Sacred Heart and by the sorrows of Thy Immaculate Mother, cleanse in Thy Blood the sinners of the whole world who are now in their agony and are to die this day. Amen. Agonizing Heart of Jesus, have mercy on the dying!

The Christogram

As dutiful children gather in the evening about their dear father to kiss him goodnight, so also all good Christians, before retiring, ought to kneel before the Crucified Saviour to ask His blessing and mercy and to commend their souls into His hands. Our holy Father, Pius X, has approved this beautiful devotion which consists in an act of sorrow over our sins and the pious practice of kissing the crucifix with the words: "We adore Thee, O Christ, and we bless Thee, because by Thy holy cross Thou hast redeemed the world;" to which may be added the invocation: "My Jesus, mercy." This night message of love to our Lord, so simple and easy, is called the Christogram. It will be a means of righting our souls daily with God, and, if practiced in the spirit of true devotion, will help us to obtain a happy

death, because our Saviour, who cannot be outdone in generosity, will certainly give the kiss of peace in the last hour to him who has embraced Him every night.

This holy practice can also be repeated for our dear ones whom we can recommend to His mercy by kissing the crucifix for them and thus confiding them to His sweet embrace. How ennobling, purifying and uplifting is this form of piety. Like a sacred thrill it will penetrate our hearts, reminding us of His immense love for us on the Cross.

We encourage all our readers not only to practice this holy devotion but to spread it among all their friends, that the Crucified may draw all hearts to Himself according to His own words: "And I, if I be lifted up from the earth, will draw all things to Myself" (*John xii,* 32).

We must work to renew all things in Christ and to establish His Kingdom in society as well as in the family. He must reign supreme and His crucifix must occupy the place of honor in every house as it does in every church.

Those who wish to become Apostles of the Crucified can obtain from us handsome cardboard crucifixes in colors which the modest price of ten cents places within the reach of all.

Our Benefactors

"He that hath mercy on the poor, lendeth to the Lord and He will repay him." (*Prov. xix*, 17.)

IN all things St. Francis trusted in Divine Providence and alms were his only resource. When people collected around him in the public places, he explained to them that he had undertaken to reconstruct the church of St. Damian, and for that purpose he required stones, which he begged from the generosity of his fellow townsmen. "He who gives me one," he said, "will have one recompense, he who gives me two will have two recompenses, he who gives me three will have three," and these promises still hold good toward those who aid the Sons of St. Francis in erecting churches and other buildings for their Order.

Like our Holy Father therefore we are not ashamed to ask the fellow citizens of our glorious country to help us in our good work. From the mighty and wealthy we beg for a mite, from the poor we ask a prayer and a blessing.

Every contribution, even the smallest, will be gratefully appreciated, as much assistance

is needed. Charity is ingenious and will inspire our friends how best to help us in providing for the wants of our Church and Monastery by gifts of sacred vessels, vestments, altar linen, and church furniture or by donations of votive lamps and other decorations for the Shrines.

God has blessed many with abundant means. Let them, in their turn, bless God for His kindness by devoting a part of their surplus means to His greater glory like our forefathers who have erected churches and charitable institutions in His honor. The children of the world contribute millions towards monuments of great men, towards opera houses and theatres; would the children of God not do as much for His Divine majesty?

Mount St. Sepulchre, the great memorial of the Holy Land, affords to generous souls a splendid opportunity to erect a monument to their name, by the foundation of some holy Shrine, where the pilgrims of future generations may kneel in holy devotion, remembering the piety of their benefactors which has enabled them to view, as in a mirage, the Holy Places of Palestine.

Such a monument we have in mind, a facsimile of the Grotto of the Agony, as it exists today in Jerusalem. It will be the Shrine of the Afflicted, where the faithful may pour out

The Grotto of the Agony, Gethsemani

their grief into the Agonizing Heart of Jesus. For the erection of this *Memorial of Divine Sorrows* we solicit, like St. Francis, a stone in remembrance of the tears and anguish of our dear Saviour.

It is not our intention to prejudice home duties and charities. We only gather the crumbs that fall from the table of your abundance. They may be a means of atonement for many a false step in life or for wanton waste of earthly goods and will conciliate the loving Heart of Jesus in your favor.

The following words from the Imitation of Christ are well worth considering:

"Trust not in thy friends and relatives, nor

put off the welfare of thy soul to hereafter: for men will sooner forget thee than thou imaginest. It is better now to provide in time and send some good before thee than to trust to the help of others after thy death. If thou art not now careful for thyself, who will be careful for thee hereafter?"

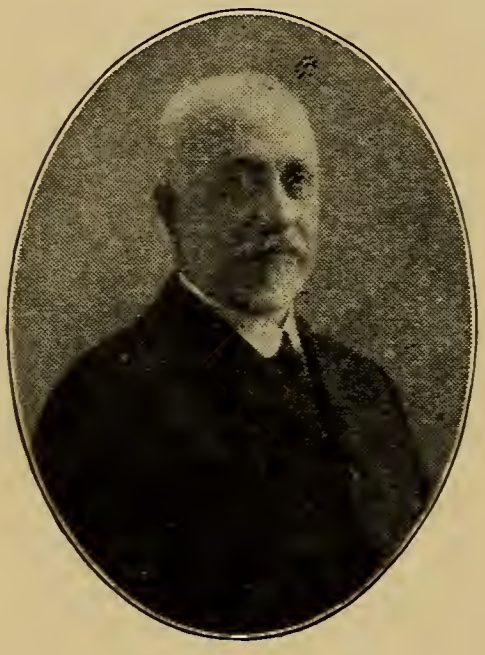
Who among the numerous beneficiaries of God's bounty will assist us in our pious undertaking?

As a token of our gratitude we shall reward our Benefactors with a leaf from the old olive trees that grow in the garden of Gethsemani in the soil sprinkled with the saving blood of our Saviour.

A Word of Thanks

WE cannot close these pages without giving some expression of thanks to our innumerable benefactors who have contributed "a stone," large or small, toward the Church of Mount St. Sepulchre. God has counted them and recorded their names. We take special pride in the fact that the poor have helped us so generously.

We likewise express our gratitude to those kind-hearted benefactors who have donated memorial altars, statues, windows, candelabra, chalices, vestments, altar linens, and furniture. Our daily prayers shall rise to heaven in their behalf.



Mr. Aristides Leonori

Our recognition is also due to the architect, Mr. Aristides Leonori, who planned the beautiful structure, as well as to his brother, Pio Leonori, who superintended the work. We likewise gratefully remember the faithful services of Mr. John S. Larcombe, the contractor, and Mr. John Earley, the sculptor.

Program of the Public Services at the Monastery

Sundays and Holy Days: Holy Masses at 5:30, 6, 7:30 and 9 a. m.; Compline and Benediction at 3:30 p. m.

Week Days: Holy Masses at 5:30, 6, and 7 a. m.

Every Tuesday: Holy Mass at 9 a. m., followed by Benediction and Devotions in honor of St. Antony.

Every Friday: Stations of the Cross at 3 p. m., followed by Benediction.

Besides the regular liturgical functions, the following are held throughout the year:

Christmas; Solemn Matins and Midnight Mass, followed by Procession to the Grotto of Bethlehem.

Holy Week: Spy Wednesday, 4 p. m., *Tenebrae.*

Maundy Thursday, 9 a. m., Holy Mass and General Communion; 4 p. m., *Tenebrae;* 8 p. m., Washing of the Feet.

Good Friday, 9 a. m., Mass of the Presanctified, and singing of the Passion; 4 p. m., *Tenebrae;* 8 p. m., Burial of our Lord.

Holy Saturday, 8 a. m., Singing of the Prophecies, the Blessings, and Holy Mass; 8 p. m., the Resurrection.

Easter Day, Solemn High Mass and Procession and the Singing of the Four Gospels.

Corpus Christi: Solemn High Mass and Procession with the Blessed Sacrament through the Monastery grounds.

Feast of St. Antony (June 13): Blessing of the Lilies, Procession and Solemn High Mass.

Feast of Portiuncula: The great Indulgence, beginning at noon, August 1st, and lasting until midnight of August 2nd.

Feast of St. Francis (October 4): Solemn High Mass by the Dominican Fathers. In the afternoon, Benediction, Procession to the Alverna Chapel, and chanting of the *Transitus, i. e.,* the "Passing Away" of St. Francis.

All Souls' Day (November 2): Solemn Requiem Mass, followed by Procession to the Cemetery, and Absolution.

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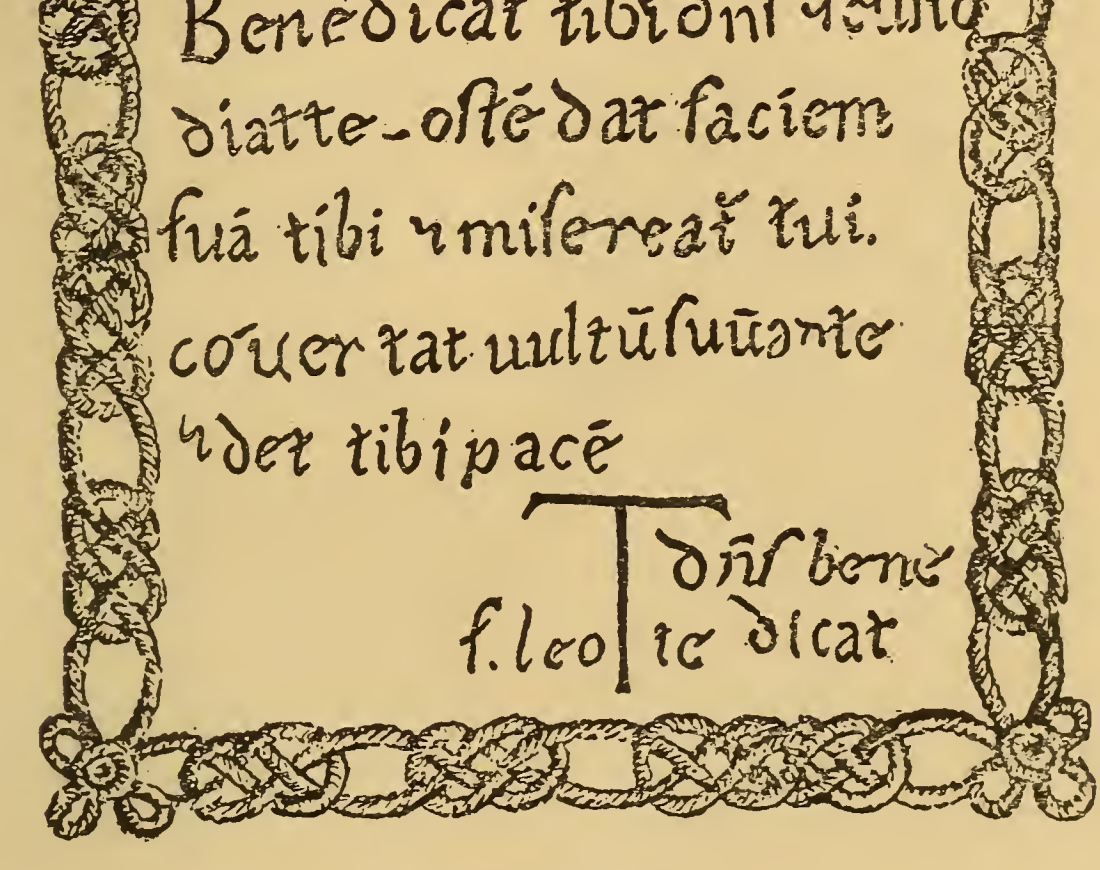
The Blessing of St. Francis

(Facsimile of the Autograph.)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diatte. ostẽ dat faciem
fuã tibi & misereat tui.
conuertat uultũ suũ ad te
& det tibi pacẽ
dñs bene
f. leo ic dicat

Translation

"The Lord bless thee and keep thee. May He show His face to thee and have pity on thee. May He turn His countenance towards thee and give thee peace. The Lord bless thee."

Benedictus Deus

1-'14-25M.